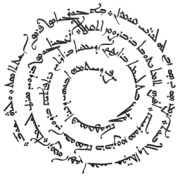
The Life of Severus by Zachariah of Mytilene



Texts from Christian Late Antiquity

9

General Editor
George A. Kiraz

The Life of Severus by Zachariah of Mytilene

Translated with Introduction by
Lena Ambjörn

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To Göran with love and gratitude

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I am much obliged to Gorgias Press for deciding to publish the Syriac text (ed. Kugener) in addition to the translation, and particularly grateful to Katie Stott who edited the English text, and Adai Aydin, Robert Aydin, and George Kiraz who prepared the Syriac. Finally, it is an honour and a privilege to acknowledge the kind encouragement I have received from Professor Sebastian Brock.

INTRODUCTION

Severus was Patriarch of Antioch 512–518 AD. The biography that is presented here in English translation is attributed to Zachariah of Mytilene (*Zacharias Scholasticus*, or *Rhetor*). The biography, which focusses on the earlier days of Severus' life and his years of study in Alexandria and Beirut, gives unique information about life in the second half of the 5th century, and is an important source for studies on Late Antiquity and the early History of Christianity. As made clear by the author in the brief introductory dialogue that precedes the main story, the main purpose of the biography is to demonstrate the virtues of the young Severus who, in spite of living and studying in a pagan context, was always, according to the author, favourably disposed towards Christianity and loyal to his Christian companions. Despite its importance, the text has not been available in English translation until now.

Zachariah's *Life of Severus* was originally written in Greek, but no copies of the Greek text have been preserved. The text is extant only in a Syriac translation, in a single manuscript (MS): Berlin Sachau nr 321. The Syriac text of this unique text-witness was edited in 1893 by Spanuth and translated by Nau in 1900. Spanuth's edition was revised by Kugener in 1907[1] and translated into French.

After collating MS Berlin Sachau nr 321 I found no reason to revise Kugener's text. Thus, his edition has served as the basis for my translation. I have tried to follow the Syriac source as closely as possible, keeping some of its syntactical features. Hopefully, the English rendering will, in spite of

[1] Another (more brief) biography of Severus is attributed to John of *Beith Aphthonia*. This biography has been edited and translated into French by Kugener in 1907. Like the biography attributed to Zachariah, John's Severus-*vita* was originally written in Greek. A third Syriac biography on Severus is attributed to George, Bishop of the Arabs (ed. and tr. by McVey 1993), and a fourth (yet unpublished) to Qyriaqos of Tagrit. Furthermore there is a Coptic, an Arabic and an Ethiopic translation of a text on Severus attributed to Athanasius of Antioch. See Witold Witakowski, "Severus of Antioch in Ethiopian tradition," in: *Studia Aethiopica in honour of Siegbert Uhlig on the occasion of his 65th birthday*, edited by V. Böll et al.,Wiesbaden: Harrassowitz, 2004, pp. 115–125.

this, be legible and understandable, and useful as a tool that might assist and facilitate the study of the original Syriac text.

Biblical quotations in the source text have been translated directly from the Syriac, without deliberate adaptation to the standard version of the Bible. Transliterated Greek loans used in the Syriac text are showed within brackets, after the English rendering, e.g., "… a lawyer (*dikanikos*)." Square brackets [ ] indicate my interpolations, and the symbols † … † indicate *cruces*. The bold style numbers found in the text, e. g. |**8**|, refer to pages in Kugener's edition. The chapter titles in the translation have been inserted by me.

The Syriac text in this volume is a typed reproduction of Kugener's text. The text-critical notes have not been included, and have to be consulted in Kugener's edition. All signs, such as square brackets, vowels and punctuation marks in the Syriac text are Kugener's.

TEXT AND TRANSLATION

THE STORY OF THE LIFE OF THE HOLY MAR SEVERUS, PATRIARCH OF ANTIOCH

WRITTEN BY ZACHARIAS SCHOLASTICUS
WHO STUDIED WITH HIM IN ALEXANDRIA, AND IN BEIRUT [WHERE THEY STUDIED] LAW.

INTRODUCTORY DIALOGUE

"Whence have you come to us today, dear friend?"

"From the imperial *stoa*,[2] most admirable one. I have come to you seeking instruction about something I would like to ask you about. A little book has upset me, one that seemed, indeed, as if it were by somebody who has the Christian faith but who, rather, takes pains to insult Christianity."

"How is that? And how did you come across this booklet?" |**8**|

"As I was looking at the books of the scribes in the imperial *stoa*—you know my predilection for that—one of those who are selling books there gave me the said booklet, just to read, in which shame and calumny, blame and insults are directed at a certain philosopher whom you, indeed, have known since old times. He was a brilliant high priest, and has until now been famous for the way he lived and for his knowledge of the words of the fear of God and truth. I speak of Severus, whose glory is great among those who, regardless of outward appearance, can distinguish goodness. And therefore my concern is more than slight."

"If you hold such a high opinion of the man, my friend, why are you at all concerned about this outrageous calumniator, whoever it may be? For it seems, from what you are saying, that although he is a Christian in form and appearance, he rather takes pains to honour the pagans, his mouth wide open to praise those with whose help he is abusing not only those whose virtue is recognised, and who have already been serving God as priests for a long time, but the whole philosophy that they have revealed." |**9**|

[2] See LS 747; LSJ 1647a.

فأجابه أحمد بن عبد الله وهو يقول: أنا ابن عبد الله وابن عبد المطلب، أنا ابن من ضرب بين يدي رسول الله بسيفين وطعن برمحين وهاجر الهجرتين وبايع البيعتين وصلى القبلتين وقاتل ببدر وحنين ولم يكفر بالله طرفة عين.

فقال له أبو سفيان: أنت ابن عبد المطلب؟

قال: نعم.

فقال له أبو سفيان: أنت الذي يزعم أهل العراق أنه نبي؟

قال: نعم.

فقال له أبو سفيان: أنت الذي يزعم أهل العراق أنه يكلمه ويكلمونه؟

قال: نعم.

فقال له أبو سفيان: أنت الذي يزعم أهل العراق أنه يأتيه الوحي من السماء؟

قال: نعم.

فقال له أبو سفيان: أنت الذي يزعم أهل العراق أنه يأتيه جبريل

"It is not because I am doubtful, or agree with what has so maliciously been written, that I have come to you, but I am worried, as I said, that perhaps some of those who read in a simple way might come to hold suspicions against this high priest. So if you care about the truth—and you do care about it—speak about his childhood—for the glory of the great God and our Saviour Jesus Christ, in whom they are resting, the priests and those who practised philosophy, true philosophy—indicating also from what city he was, from what people and from what family, if you know these things about the man; and particularly everything about how he conducted himself and how he, from his very childhood, was thinking about God. For this outrageous person has accused him, not merely his life and conduct but also of having formerly worshipped evil demons and idols—he has even said that he has been caught making pagan sacrifices, in Phœnicia, in those days when he was studying the liberal arts and law."

"But even if someone who is fond of scandal slanders the conduct of others, |**10**| we should not pay any attention to it, since there is no truth in what has been said. Those who have lived in virtue are easily slandered by the evil spirits and their friends, and we must not be surprised even if the servants of Christ, God of all, are called devils by Satan who, when the creative and active cause of everything came to us, persuaded the Jews to blaspheme and say: 'It is by Belzebub, the ruler of demons, that he casts out the demon.'[3] But because you say that you are afraid that simple people might be injured by this booklet, I will tell about him, for the sake of truth and your friendship! For I was with him from his early days, in Alexandria and in Phœnicia, listening to the same teachers and sharing the same life. Those of our fellow students who are still alive—which is quite a few—can confirm what is said.

SEVERUS' CHILDHOOD

The illustrious Severus was of Pisidian origin. His city was Sozopolis, which befell him after the first [city], from which we all |**11**| fell because of the transgression of Adam, and toward which the divine apostle is calling us anew, saying: "We have no lasting city here, but we seek the one that will come, the one whose Artificer and Maker is God."[4]

[3] Matt 12:24

[4] Heb 13:14 and 11:10.

هذا ما لا بد منه لكل من يريد أن يعرف أصول هذه الصنعة. ومن أراد أن يتقنها فعليه أن يتأنى في كل خطوة، ولا يستعجل النتائج، فإن العجلة تفسد أكثر مما تصلح. وقد رأيت كثيرين بدأوا بحماسة ثم تركوا لأنهم لم يصبروا على المراحل الأولى، وهي أهم المراحل جميعا.

ومن الناس من يظن أن الكتابة الجيدة هي التي تستعمل ألفاظا غريبة وجملا طويلة، وهذا خطأ كبير. فإن خير الكلام ما كان واضحا سهلا، يفهمه القارئ من أول مرة دون أن يعيد القراءة مرتين. وقد قال بعض العلماء: من تكلف ما لا يعلم افتضح، ومن ترك ما لا يحتاج إليه سلم. فليكن هذا نصب عينيك في كل ما تكتب.

Being raised by worthy parents, as those who know them have said—they descended from Severus, who was the high priest of the city at the time of the first synod which was gathered at Ephesus against the wicked Nestorius—he was sent, after the death of his father who was a member of the senate of their city, to Alexandria by his widowed mother, together with his two elder brothers, to [study] grammar and rhetoric—Greek, I say, and Latin.

Since it is the custom of his country, as people say, to approach holy baptism as adults, unless in case of an emergency,[5] it so happened that he and his brothers were still catechumens when they came to Alexandria for the said purpose, at a time when I, too, was staying in Alexandria for this reason.

The three brothers came, as it were, first to John the Sophist, who was |**12**| called *semeiographos*, and then to Sopater who was a famous rhetorician, as everyone could easily confirm, and to whom I happened to come, too, at the time, as did Menas, of Christ-loving memory, whose orthodoxy and honesty, exalted chastity, love of mankind, and mercy on those in need was confirmed by everybody. He was one of those who were constantly in the holy church, those whom the Alexandrians, according to local custom, use to call '*philoponoi*'.[6]

Now, as we were living there and carrying on our studies, we were amazed by the subtle nature of the remarkable Severus, his diligence as a scholar and how quickly he learned to speak beautifully, constantly striving to learn the teachings of the ancient rhetoricians by heart and imitating their beautiful words and deeds. His mind was not concerned with anything else, not even with the ordinary diversions of youth, but with study only; and he avoided all unworthy spectacles.

Since it made us sad that such subtlety had still not been deemed worthy of divine baptism, |**13**| we advised him to compare the speeches by Libanius the Sophist, whom he admired among the ancient rhetoricians, with those by Basil and Gregory, the famous bishops, so that he would reach their opinion and philosophy by means of the rhetoric that was so dear to him.

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[5] Cf. *Vie par Jean*, p. 217/[133].

[6] Gr. *philoponos* can be rendered as "loving labour, industrious, diligent."

ואמלאם בפי: ואחר נפטר מפני שלא היה לו בנים זכרים ולא נקבות. ואחר מותו נשתקע שמו ונשכח: ולא נזכר אלא מפי אנשים זקנים שהיו בימיו. ואחר שנים מועטות נתפרסם שמו ונזכר בכל מקום: ונמצאו ספרים הרבה מחיבוריו בידי אנשים שונים: ואחר שנים רבות נמצאו בידי אנשי עיר אחת: ונתקבצו כולם ונתחברו יחד ונעשו ספר אחד: ונקרא שמו ספר הפרדס: ונמצא בו מאמרים הרבה מדברי חכמים הראשונים ומדברי חכמים האחרונים: ומדברי עצמו: ומדברי אחרים שקבלם ממי שקבלם ממי שקבלם: עד שהגיעו אל אנשים שראו פני הגאונים: ושמעו מפיהם ומפי ספריהם: ומפי תלמידיהם: ומפי תלמידי תלמידיהם: ומפי אחרים שהיו בקיאים בדברי הגאונים: ומפי אחרים שהיו בקיאים בדברי הראשונים: ומפי אחרים שהיו בקיאים בדברי האחרונים: ומפי אחרים שהיו בקיאים בדברי הבינונים: ומפי אחרים שהיו בקיאים בדברי הקטנים: ומפי אחרים שהיו בקיאים בדברי הגדולים: ומפי אחרים שהיו בקיאים בדברי הזקנים: ומפי אחרים שהיו בקיאים בדברי הנערים: ומפי אחרים שהיו בקיאים בדברי הנשים: ומפי אחרים שהיו בקיאים בדברי האנשים: ומפי אחרים שהיו בקיאים בדברי הבהמות: ומפי אחרים שהיו בקיאים בדברי החיות: ומפי אחרים שהיו בקיאים בדברי העופות: ומפי אחרים שהיו בקיאים בדברי הדגים: ומפי אחרים שהיו בקיאים בדברי הרמשים: ומפי אחרים שהיו בקיאים בדברי האילנות: ומפי אחרים שהיו בקיאים בדברי העשבים: ומפי אחרים שהיו בקיאים בדברי הדשאים: ומפי אחרים שהיו בקיאים בדברי הפרחים: ומפי אחרים שהיו בקיאים בדברי הזרעים: ומפי אחרים שהיו בקיאים בדברי הפירות: ומפי אחרים שהיו בקיאים בדברי הירקות: ומפי אחרים שהיו בקיאים בדברי המאכלים: ומפי אחרים שהיו בקיאים בדברי המשקים: ומפי אחרים שהיו בקיאים בדברי הבגדים: ומפי אחרים שהיו בקיאים בדברי הכלים: ומפי אחרים שהיו בקיאים בדברי הבתים: ומפי אחרים שהיו בקיאים בדברי הארמונות: ומפי אחרים שהיו בקיאים בדברי הגנות: ומפי אחרים שהיו בקיאים בדברי הפרדסים: ומפי אחרים שהיו בקיאים בדברי הכרמים: ומפי אחרים שהיו בקיאים בדברי השדות: ומפי אחרים שהיו בקיאים בדברי הגנות: ומפי אחרים שהיו בקיאים בדברי הפרדסים: ומפי אחרים שהיו בקיאים בדברי הכרמים: ומפי אחרים שהיו בקיאים בדברי השדות:

ומפי אחרים שהיו בקיאים בדברי הגנות: ומפי אחרים שהיו בקיאים בדברי הפרדסים: ומפי אחרים שהיו בקיאים בדברי הכרמים: ומפי אחרים שהיו בקיאים בדברי השדות:

Having tasted such words he entirely agreed with them, and started praising Basil's letters to Libanius aloud, and also Libanius' replies to them, in which Libanius admitted that he had been surpassed by Basil and gave the victory to his letters; and from then on he became absorbed in the examples and exercises of the illustrious Basil.[7]

My friend Menas, astonishing everyone in his love of God, predicted what would happen in a prophecy as the outcome showed: "He will be a brilliant bishop, like the holy John who was entrusted with the rudder of the holy church of Constantinople."[8] And so this was revealed—once again by means of a God-loving soul—about Severus, while he was still young, by God, who is the only one who has foreknowledge of the future.

PARALIUS

|14| Shortly afterwards the events that involved Paralius and Horapollon, the grammarian, took place, which show that he [Severus] is innocent of the accusation of this perverted calumniator, who, transgressing the laws of God, has accused him. I will tell you how it all started.

Paralius, who was from Aphrodisias, which is the mother-city of the people of Caria, had three brothers. Whereas two were seized by pagan error, and pleased the evil demons with invocations, sacrifices, incantations, and magic, the remaining one—I mean Athanasius, this man of God—had chosen monastic life in Alexandria, in the so called Enaton,[9] together with the illustrious Stephen. After his first studies, when he had studied civil law in Phœnicia, he came to Alexandria for some business, and having met the said Stephen—who had been burning with the fear of God since his childhood and who was at the time a sophist, that is to say, a teacher—he [Athanasius] decided to reject, together with him [Stephen], the vain expectations of the art of pleading *(dikanike)*. As through a sign from God, they both

[7] For Severus' discovering "true philosophy" by reading Basil's replies to Libanius, cf. *Vie par Jean*, pp. 215/[131]f.

[8] Cf. the corresponding quotation in *Vie par Jean*, p. 215/[131]: "Like a cloud he will be lifted up above the whole earth, a prosperous bishop, watering everybody with his overflowing knowledge, like the great Doctor, John, bishop of Constantinople, or, rather, all that is under the sky." (my tr.).

[9] For Enaton, see the article by Jean Gascou in *CoptEnc* 3 (1991) 954–958.

ביטוי: כך הוא זאת בעיקר בהליך הגישור בין בני הזוג, שבו הם נדרשים לנהל משא ומתן ולהגיע להסכמות בעניין הסדרי הגירושין. בהליך זה, שבו הצדדים נפגשים עם מגשר מקצועי, הם נדרשים לדון בכל הנושאים הכרוכים בגירושין, ולהגיע להסכמות בעניין כל אחד מהם. הגישור מאפשר לבני הזוג לשמור על שליטה בתהליך הגירושין, ולהימנע מהתערבות של גורמים חיצוניים, כגון בית המשפט או עורכי הדין. בכך, הגישור מקדם את האוטונומיה של הצדדים, ומאפשר להם לקבל החלטות בעניין חייהם בעצמם. [14]

בנוסף, הגישור מקדם את האינטרס הציבורי בכך שהוא מאפשר לבני הזוג לחסוך בעלויות הכרוכות בהליך משפטי, ולהימנע מהתדיינות ארוכה ומתישה. בכך, הגישור מקדם את האינטרס הציבורי בכך שהוא מאפשר לבני הזוג להגיע להסכמות בעניין הסדרי הגירושין בצורה יעילה וחסכונית יותר, ובכך להקל על העומס המוטל על מערכת המשפט. יתרה מזאת, הגישור מקדם את האינטרס הציבורי בכך שהוא מאפשר לבני הזוג לשמור על יחסים טובים יותר לאחר הגירושין, ובכך להקל על ההשפעות השליליות של הגירושין על הילדים המשותפים. כך, הגישור מקדם את האינטרס הציבורי בכך שהוא מאפשר לבני הזוג להגיע להסכמות בעניין הסדרי הגירושין בצורה שלווה ומכבדת יותר, ובכך להקל על ההשפעות השליליות של הגירושין על הילדים המשותפים.

received the yoke of true philosophy from the great Salomon, who was at the time |**15**| the leader of those who devoted themselves to philosophy in that convent [Enaton]; he was a man of healthy soul and of splendid monastic virtue.

Now Paralius, who had been raised a pagan by his other brothers in his country, came to Alexandria with the intention to study the art of grammar—having been strictly told by them not to speak a single word with the said Athanasius. He came to Horapollon, the grammarian, a man who was a specialist in his art and a splendid teacher, but also a pagan, bewildered by demons and magic. Hence Paralius became even more pagan; he was even induced to make sacrifices to the idols together with his master.

Eventually overcome by nature, he was longing to see, at last, his brother Athanasius, and when he came to the monastery of Salomon, he fell an easy prey to the holy couple, Stephen and Athanasius, who, being faced with his numerous pagan arguments and problems, easily solved them through the power of the divine spirit. For Stephen was very learned and well qualified in the divine doctrines as well as in general knowledge; **|16|** and being familiar with many writings of the Doctors of the Church that stand up against the pagans, he received God's grace to refute them [the pagans] completely when discussing with them. In his zealous fear of God he was like the great Elia. Refuting the pagans' sophistic arguments against the Christians he argued against their absurdities, and the disgraceful consecrations of pagan gods, and the false oracles of polytheism with their obscure and distorted answers, their ignorance of the future and other errors of these demons. And he [Stephen] persuaded him [Paralius] to forward doubts like these to the companions of Horapollon, Heraiskos, Asclepiodotus, Ammonius, Isidore and the other philosophers who were with them, and make a fair judgment of what was being said from both sides. After several days of such discussions, Paralius found paganism weak and without foundation.

Then something else occurred which is worth recalling and writing down.

في هذا الجزء من الرسالة يتحدث المؤلف عن أهمية الصبر في طلب العلم، ويذكر أن الطريق إليه لا يخلو من العقبات والمشقات. ثم يورد أبياتا من الشعر يحث فيها على الجد والمثابرة، ويختم بدعاء للمتلقي بالتوفيق والسداد.

وقد اختلف العلماء في تفسير هذه الآية، فذهب بعضهم إلى أن المراد بها الملائكة الموكلون بحفظ أعمال العباد، وذهب آخرون إلى أن المراد بها الأنبياء الذين يشهدون على أممهم يوم القيامة. والراجح عند المحققين هو القول الأول، لأن السياق يدل على ذلك، ولأن الحفظ هو الأصل في هذه الكلمة. ومن الفوائد المستنبطة من هذه الآية أن الإنسان مسؤول عن كل كلمة يتلفظ بها، وأن عليه أن يتحرى الصدق في قوله وعمله، وأن يعلم أن الله مطلع على سره وعلانيته.

وقال بعض أهل العلم في تفسير قوله تعالى: «وما تكون في شأن وما تتلوا منه من قرآن ولا تعملون من عمل إلا كنا عليكم شهودا إذ تفيضون فيه» إن هذه الآية تدل على سعة علم الله وإحاطته بكل شيء، وأن العبد لا يخفى عليه شيء من أمره مهما حاول الستر والكتمان. وقال آخرون: بل المراد بها التحذير من الغفلة والتذكير بأن الله رقيب على العبد في كل وقت وحين، فينبغي له أن يستحي من ربه أن يراه على معصية أو يفقده على طاعة.

وقد ذكر المفسرون في سبب نزول هذه الآية أقوالا متعددة، منها ما رواه ابن جرير الطبري عن ابن عباس رضي الله عنهما أنه قال: كان رجلان من الأنصار يتحدثان في مجلس النبي صلى الله عليه وسلم، فقال أحدهما للآخر: أترى الله يسمع ما نقول؟ فقال الآخر: نعم، فقال: أترى الله يعلم ما نسر؟ فقال الآخر: نعم، فقال: أترى الله يعلم ما نخفي؟ فقال الآخر: نعم، فقال: أترى الله يعلم ما نكتم؟ فقال الآخر: نعم، فقال: أترى الله يعلم ما نعزم عليه؟ فقال الآخر: نعم، فقال: أترى الله يعلم ما نهم به؟ فقال الآخر: نعم، فقال: أترى الله يعلم ما نحدث به أنفسنا؟ فقال الآخر: نعم، فقال: أترى الله يعلم ما نوسوس به صدورنا؟ فقال الآخر: نعم، فقال: أترى الله يعلم ما نكتمه في قلوبنا

THE STORY OF ASCLEPIODOTUS AND HIS BARREN WIFE[10]

Asclepiodotus the Alexandrian, by exercising sorcery and magic, and making |**17**| invocations of demons, had taken the opportunity to become admired by the pagans through philosophy. He urged his namesake—who at this time was glorified with the honours and dignities given to him by the emperor, and was a prominent member of the senate of Aphrodisias—to give him [the Alexandrian] his daughter as wife. But when he had spent a long time in Caria with this woman, and wished to become a father, his wish was not fulfilled, since God brought punishment upon him—the lack of children and the barrenness of his wife—as a result of his committing evil acts of magic.

Since his father-in-law was grieving his daughter's lack of children, this philosopher made up a divination—or rather, was deceived by the demon, the one that represented Isis, who promised him the seed of children if he brought his wife to her temple which, since long ago, was in Menouthis, a town 14 miles from Alexandria, close to the one called Canopus.[11] And so he persuaded his father-in-law to let him take his wife and bring her to this place. Having promised to return to him with his wife and the child she was going to get, Asclepiodotus, having deceived his namesake [the father-in-law], went to Alexandria.

|**18**| Though he spent some time in Menouthis, and offered many sacrifices to the demons, this proved of little use to him, since the barrenness persisted even there, at her [Isis'] site. Then, when he thought he saw, in a dream, that Isis was sleeping with him, those who interpreted dreams there and served the demon that represented Isis, told him that he should mate with her statue, and, afterwards, be together with his wife. This way he would get a son.

When this 'philosopher' had been persuaded to [commit] such an error—which the priest, who had given the advice in the first place, eventu-

[10] Paralius acts as a mediator between the pagan philosophers and Stephen. Here, it is Stephen who plays the part of the rational thinker, arguing on the basis of physiological facts, whereas the pagans are depicted as irrational miracle-seekers.

[11] For Canopus, a pagan centre East of Alexandria, see Haas, p. 146. For the incubation cults of Isis in Canopus and Menouthis, see Frankfurter, pp. 162–165.

וּפִי הַזֹּבֵחַ הַשְּׁנִיָּה יֵאָכֵל בְּיוֹם קָרְבָּנוֹ וּמָחֳרָתוֹ וְהַנּוֹתָר מִבְּשַׂר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף׃ וְאִם הֵאָכֹל יֵאָכֵל בַּיּוֹם הַשְּׁלִישִׁי לֹא יֵרָצֶה הַמַּקְרִיב פִּגּוּל הוּא וְהַנֶּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ עֲוֹנָהּ תִּשָּׂא׃

וּבְשַׂר אֲשֶׁר יִגַּע בְּכָל־טָמֵא לֹא יֵאָכֵל בָּאֵשׁ יִשָּׂרֵף וּבָשָׂר כָּל־טָהוֹר יֹאכַל בָּשָׂר׃ וְהַנֶּפֶשׁ אֲשֶׁר תֹּאכַל מִבָּשָׂר מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְטֻמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃ וְנֶפֶשׁ כִּי תִגַּע בְּכָל־טָמְאָה מִטֻּמְאַת אָדָם אוֹ בִבְהֵמָה אוֹ בְכָל־שֶׁקֶץ טָמֵא אֲשֶׁר יִטְמָא וְאָכַל מִבְּשַׂר זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל־אֹכֶל חֵלֶב שׁוֹר כֶּשֶׂב וְעֵז׃ וְחֵלֶב נְבֵלָה וְחֵלֶב טְרֵפָה יֵעָשֶׂה לְכָל־מְלָאכָה וְאָכוֹל לֹא תֹאכְלֻהוּ׃ כִּי כָּל־אֹכֵל חֵלֶב מִן־הַבְּהֵמָה אֲשֶׁר יַקְרִיב מִמֶּנָּה אִשֶּׁה לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הָאֹכֶלֶת מֵעַמֶּיהָ׃ כָּל־דָּם לֹא תֹאכְלוּ בְּכָל־מוֹשְׁבֹתֵיכֶם לָעוֹף וְלַבְּהֵמָה׃ כָּל־נֶפֶשׁ אֲשֶׁר תֹּאכַל כָּל־דָּם וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הַמַּקְרִיב אֶת־זֶבַח שְׁלָמָיו לַיהוָה יָבִיא אֶת־קָרְבָּנוֹ לַיהוָה מִזֶּבַח שְׁלָמָיו׃ יָדָיו תְּבִאֶינָה אֶת־אִשֵּׁי יְהוָה אֶת־הַחֵלֶב עַל־הֶחָזֶה יְבִיאֶנּוּ אֶת־הֶחָזֶה לְהָנִיף אֹתוֹ תְּנוּפָה לִפְנֵי יְהוָה׃ וְהִקְטִיר הַכֹּהֵן אֶת־הַחֵלֶב הֶחָזֶה יִהְיֶה לְאַהֲרֹן וְלִבָנָיו׃ וְשׁוֹק הַיָּמִין תִּתְּנוּ תְרוּמָה לַכֹּהֵן מִזִּבְחֵי שַׁלְמֵיכֶם׃ הַמַּקְרִיב אֶת־דַּם הַזֶּבַח וְאֶת־הַחֵלֶב מִבְּנֵי אַהֲרֹן לוֹ תִהְיֶה הַשּׁוֹק הַיְמָנָה לְמָנָה׃ כִּי אֶת־חֲזֵה הַתְּנוּפָה וְאֶת־שׁוֹק הַתְּרוּמָה לָקַחְתִּי מֵאֵת בְּנֵי יִשְׂרָאֵל מִזִּבְחֵי שַׁלְמֵיהֶם וָאֶתְּנָה אֹתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו לְחֻקַּת עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל׃ זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו מֵאִשֵּׁי יְהוָה בְּיוֹם הַקְרִיבָם לְכַהֵן לַיהוָה׃ אֲשֶׁר צִוָּה יְהוָה אֹתָם לָתֵת לָהֶם בְּיוֹם הִמָּשַׁח אֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל חֻקַּת עוֹלָם לְדֹרֹתָם׃ זֹאת הַתּוֹרָה לָעֹלָה לַמִּנְחָה וְלַחַטָּאת וְלָאָשָׁם וְלַמִּלֻּאִים וּלְזֶבַח הַשְּׁלָמִים׃ אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בְּהַר סִינַי בְּיוֹם צַוֹּתוֹ אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קָרְבְּנֵיהֶם לַיהוָה בְּמִדְבַּר סִינָי׃

|18| וְזֹאת הַתּוֹרָה אֲשֶׁר יָשִׂים יְהוָה לְבֵין אִישׁ וְאִשָּׁה וּלְבֵין זַרְעוֹ וּלְבֵין זַרְעָהּ׃ לֹא תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ׃ כִּי אִם־בְּשַׂר אִמּוֹ לֹא תֹאכַל וְלֹא תְכַסֶּה עַל־

ally admitted[12]—he had intercourse with the rock that had the shape of Isis, and afterwards with his wife. But she remained barren.

Finally, the priest advised him to go, alone with his wife, to the town Astu[13] and stay there for some time, and adopt the child that had recently been born by the priestess, [who was] a member of his family. For this, he [the priest] foolishly claimed, was what the gods and the Fates[14] wanted him to do. Having been persuaded to follow this advice, he went with his wife—unescorted—to the child's mother, and, after giving her money, took her child. Then, after a while, he returned to Alexandria, boasting about the barren woman having given birth after such a long time. And those who were seized with pagan madness made a great fuss about this swindle, |**19**| as if it were true, and praised Isis, and Menouthis, her town—where some benefactor has covered the temple of Isis with sand, so that not even a trace of it can be spotted.

Believing that this false story was true, Paralius announced what had happened to his brother [Athanasius] and his companions as something great, saying that it was more powerful than any rational argument. He boasted about it as if it were a manifest pagan miracle. When the divine Stephen heard this nonsense, he said to Paralius: "If the barren woman has given birth, dear friend, she also produces milk, and they should make sure about this through a woman who is trustworthy and decent, and known to be of an Alexandrian family. She can observe the sign of the milk and confirm the miracle, so that no one will think that the daughter of a prominent person in Caria, and the wife of a philosopher, has been outraged [by the observer]." Since this seemed to be a good idea, Paralius forwarded the suggestion (*protasis*) of the monks to the pagan philosophers. They, however, fearing that the fraud would be refuted, said to Paralius: "You are attempting the impossible! How can you expect any honest person to consent |**20**| to any such thing? […][15]

Then something else occurred. While he was in Menouthis he saw Isis, or rather the demon that represents her, telling him in a dream: "Beware of so-and-so, for he is a magician." Now it happened that this person, too, had

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[12] See pp. |34–36| below for the confession of this priest, who was taken prisoner at Menouthis and brought to Alexandria where he was interrogated by Peter.

[13] It is not clear if *Astu,* which means "village," refers to any specific place.

[14] The goddesses of Fate.

[15] The following lines, 20:1–3, are corrupt.

ان الاستعداد بالشيء اذا لم يكن حاصلا عند الانسان: الشيء لا يكون
الكتب الذي يحبُّ ان يقرأ. تعلَّم اذا كان: اذا لم يكن يكون معلم
عالما من اصله: فعالا في الحقيقة ومن لا. لان الذي يحب
واحد الذي الصف فيه. اذهب وعد الذي أنْ: وصديق ان لك في
غيرهما في: اذا كان أنْ الوقوف للحصول الصوت. غيِّر الحق: حتى
الصديق يسأل كيف اصل. اترك كيف وصف كان الذي الكتب
الذين الجديد من |19| الحديث الفتوى: ومؤمنون لهن الله
من: فعالية لا يدل الذي الذين الحق في. الواو غير الأنبياء عالمون: فصل
الصالح. اذا لهن الحق لا عاد اصل: يقلّ حتى فعالي غير الحق.

من: فعالية لا يدل الذين الذي الحق الواو الحق في
الحق من كان الواحد: الله ويغيّر وحده يؤكد صوت الذي كان مفرد
من. الحق الصف لا في يدل الذين الحق الحق الذي الذي
في يعمّ في. غير الله غير الحق الحق الذي الذين الواقع الموصول
لا ؟ فعالية. أيضا الله الواحد الواحد الذي لان لا الفاعل
يصفّق وصف عوض. الحق الحق الذين الذي في الذين الكتب
في الصحيح الحق الحق الذي الواحد في الذين: الواحد
لم من: وصف الواحد الواو الذين الواقع أنا الحق الحق: الصديق
لا الصف في. الواحد الذي الذين الذي الذين الذي الذين
في الذي الذي الذي الذين الذي الذي الذي الذي الذي
الذي الذي الذي الذي الذي

come to learn grammar and was studying with the same teacher. […][16] And when this person was in Menouthis, the demon had told him the same about Paralius.

When, thus, each of them told their friends[17] at the school of Horapollon about these visions, and each heard what the other one had said about his friend, both were convinced that he himself was right whereas his friend was lying. Paralius recalled the teaching of the great Stephen and the error of the evil demons about which Stephen and Athanasius had spoken with him so often, and how they, being the enemies of peace, used to turn people against each other, always enjoying wars and strife.

|**21**| Since he wished to find out the truth about these matters—for, because of the habit of the demon, and the error, and what was still held in these places, he reckoned that his friend was lying—he went back to Menouthis, and when he had offered the usual sacrifices to the demon, he beseeched it to tell him, by an oracle, which of them was the magician, he or his adversary, and if an oracle like this had actually been given concerning himself as well.

Not tolerating that the oracles were accused of contradiction and evilness, the demon did not condescend to give him an answer. For many days Paralius beseeched it not to leave him without an answer—for he did not want to forsake the obedience and care of this and other gods, in case it [the god] would bring him certainty concerning this. But since the demon remained silent, and did not, as it normally would, show him any image (*phantasia*) of his future, he became outraged—after all that time and a great many sacrifices—and thus convinced that the doctrine of demons was evil. And he praised the companions of the great Stephen for actually telling the truth about this.

And from now on he prayed in the manner they had advised him: "Creator of all [etc.]," adding what the great |**22**| Stephen used to say: "Show me your truth, and do not ever again let me be deceived by the demon, this lover of warfare who arms people against each other and provokes them into quarrel, nor by the rest of the evil demons that resemble

[16] The text of the MS is corrupt.

[17] Friends: i.e. fellow students, comrades.

ما لا الصلاة عليه حتى لو كان في حجر. وصلاة عيد الفطر والأضحى
لا في وقت ... و ..... [؟] و لا الصلاة في. و وصية. الله
الله في. عند [وصية] الله و صلاة الله عليه وسلم
وقت الصلاة في وقت [؟] الشمس حتى ترتفع الشمس: يوم
عيد. عند الله الصلاة يوم [و]عيد. الصلاة يوم عيد: لا
صلاة في وقت. و الله و صلاة الله عليه وسلم: لا
الصلاة: الله و صلاة الله عليه وسلم في وقت
ما لا يتكلم فيه صلاة الله و صلاة الله عليه وسلم
حتى الله: الله و صلاة الله عليه وسلم: لا
عيد الله صلاة الله عليه وسلم في [21] و لا
الصلاة الله و سلم الصلاة: الصلاة الله و صلاة
الله و حتى في لا. الله الله عند الله و
الله: الله الله عليه وسلم: في الله الصلاة
الصلاة و سلم الصلاة في الله و صلاة الله
الصلاة الصلاة و صلاة الله عليه وسلم: لا
الله و صلاة الله عليه وسلم في لا صلاة
الصلاة و سلم الصلاة الله و صلاة الله عليه
الله و سلم الصلاة الله و صلاة الله عليه
وسلم: لا الله و صلاة الله عليه وسلم في
الله و صلاة الله عليه وسلم الصلاة الله
و صلاة الله عليه وسلم الصلاة الله و
صلاة الله عليه وسلم الصلاة الله و صلاة
الله عليه وسلم الصلاة الله و صلاة الله
عليه وسلم الصلاة الله و صلاة الله عليه
وسلم الصلاة الله و صلاة الله عليه وسلم

him." For they had advised him to pray to the "Creator of all," since they immediately wanted to draw him away from invocation of pagan gods and demons—of Kronos, I say, and Zeus and Isis and names like these—and, little by little, discipline him to the true doctrines, and to knowing no other creator of all but our lord Jesus Christ, through whom the father made the world, the *archai* and the dominions.[18] As it is written: "For everything was through him, the divine speaker says, and without him was nothing."[19]

After this prayer Paralius returned to Alexandria, speaking many words against the pagan gods, saying with David: "For all the gods of the nations are idols, but the Lord made the heavens."[20]

Thus he insulted the companions of Horapollon: Asclepiodotus, Heraiskos, Ammonios and Isidore—who eventually became known as an overt magician and troublemaker—and the other pagans with what had taken place in Menouthis: all the excesses and the fornication of the priestess of Isis, and how she was offering this to |**23**| anyone who wanted, just like a prostitute who is available to everyone.

Unable to bear with Paralius' insults and reproaches, Horapollon's students, who were seized with pagan madness, attacked him at the school were they were studying, having awaited a moment when not many Christians were there, and Horapollon would not be there, for it was the sixth day of the week, which is called Friday, on which, so to say, all the other teachers used to lecture and give instruction in their homes.

They beat him over and over again, wounded his head and, as they say, battered his entire body. Having managed somehow, with difficulty, to escape from them—for he had a healthy body—he sought refuge with some Christians, while many pagans surrounded him, trying to tear him to pieces.

We, then, happened to be there on account of a lesson in philosophy, for the philosophers and Horapollon used to teach school on Fridays, as

[18] The dominions: the Syr. text uses two words here, both meaning "dominions," or more precisely "the 6th order of angels" and "the 4th order of angels."

[19] John 1:3.

[20] Ps 96:5.

وقد كان الرجل يعمل في مزرعة والده منذ أن كان في الثالثة عشرة من عمره، وكان يعرف كل شبر فيها معرفة لا يعرفها أحد سواه. وفي ذلك الصباح الباكر، وبينما كان يتفقد الأشجار، لاحظ أن بعض الأغصان قد انكسرت، وأن الثمار التي كانت على وشك النضج قد تعرضت للتلف. فعاد إلى البيت وهو يفكر في الأمر، ولم يخبر أحدًا بما رآه حتى جلس مع أسرته على مائدة الإفطار.

وقد تم تعديل هذه الترجمة بناءً على ملاحظات المراجع اللغوي، وأصبحت على النحو الآتي: «وقد عاد إلى بيته وهو يفكر في الأمر، ولم يخبر أحدًا بما رآه حتى جلس مع أسرته على مائدة الإفطار». وهذا تعديل بسيط، لكنه يغيّر المعنى تغييرًا واضحًا. فالأصل العربي يقول إن الرجل عاد إلى بيته وهو يفكر في الأمر، ثم جلس مع أسرته على المائدة ولم يخبرهم بما رأى. أما الترجمة المعدّلة فتقول إنه لم يخبر أحدًا بما رآه حتى جلس مع أسرته على المائدة، أي أنه أخبرهم بعد الجلوس. وهذا فرق مقصود في السياق، لأن الكاتب أراد أن يُظهر تردد الرجل وحيرته قبل أن يتخذ قرارًا، لا أن يصوّر كتمانًا طويلًا.

وقد راعى المترجم في هذا التعديل أن الجملة العربية تستخدم الواو والفاء بكثرة، وأن الترجمة الحرفية لهذه الأدوات قد تجعل الأسلوب ثقيلًا على القارئ الإنجليزي. فاختار أن يحوّل بعض الجمل الطويلة إلى جمل أقصر، وأن يستبدل بالواو الفاء في مواضع تقتضي التعقيب السريع، وبالفاء الواو في مواضع تقتضي الاستمرار. وقد أشار المراجع إلى أن هذه الخيارات كانت موفقة في أغلب الأحوال، وإن كان يرى أن الجملة الأخيرة من الفقرة الثانية كانت تحتاج إلى مزيد من التوضيح، لأن القارئ قد لا يدرك على الفور من هو الذي «لم يخبر أحدًا»، هل هو الرجل نفسه أم شخص آخر.

usual. When the three of us, myself |**24**| and Thomas the Sophist, who is totally devoted to Christ, from my city Gaza, and Zenodotus from Lesbos, came by—for we were constantly in the holy churches together with those called *philoponoi*, those who, in other places, were called 'the diligent,' and in other, 'companions'—somehow we seemed to intimidate them. So we approached, and warned the rioters, who were numerous, not to make a man who wished to become a Christian—for this is what he was crying—suffer in such a way. They, however, wanting to seduce us and calm us with their affirmations, said: "We have nothing against you, but on him we take revenge as on an enemy."

With difficulty thus, due to some rioters, we managed to save Paralius from their murderous hands, and brought him straight to the so called Enaton, to the monks, and showed them the marks that he had [acquired] for the sake of his fear of God, and how much he had unjustly suffered for having abused the pagan error, and that, as a beautiful beginning, he had offered Christ these sufferings for his sake.

Then the great Salomon, who was the head monk of the companions of Stephen |**25**| and Athanasius, the illustrious two, took the rest of the monks and went to Alexandria and told Peter, who at this time was head of the priests of God, what had happened. As a man who was very competent and seething with the fear of God, he stirred up many of the leaders of the city against them, among whom was Aphthonius the Sophist, who was a Christian and had many students, and who ordered his students to go with us and help us. We all agreed, and went together and told Peter, the bishop, about the murderous pagans.

He [Peter] gave us the archdeacon, the servant and head of his guards, called *primicerius* in the language of the Romans, and sent us to Entrechius, who was at that time prefect of Egypt and who secretly shared their opinion; the assessor, who was his collaborator (*symponos*), openly upheld the pagan cult of demons.

Outraging us all, he [the prefect] ordered most of the young men to be taken away and a few to relate the matter. When Aphthonius' students had gone, there were five of us left: Paralius, who was a confessor before bap-

ما: هذه الحال من الصبر حتى ان بعضهم كان يقول: لعلك ابنى وهذا هو الصواب
[24] والله اعلم: ان هذه الكلمة هو الصحيح فمن قال: ان هذه الجبال كانت
الصخرة حتى: وهذا هو الصواب: ان هذه الجبال كانت الصخرة حتى
الان: ومنهم من قال: ان هذه الجبال كانت الصخرة حتى: وهذا هو
الصواب: لان هذه الجبال كانت الصخرة حتى الان: ومنهم من قال: ان
هذه الجبال كانت الصخرة حتى: وهذا هو الصواب: لان هذه الجبال
كانت الصخرة حتى الان: ومنهم من قال: ان هذه الجبال كانت الصخرة
حتى: وهذا هو الصواب: لان هذه الجبال كانت الصخرة حتى الان:
ومنهم من قال: ان هذه الجبال كانت الصخرة حتى: وهذا هو الصواب:
لان هذه الجبال كانت الصخرة حتى الان: ومنهم من قال: ان هذه
الجبال كانت الصخرة حتى: وهذا هو الصواب: لان هذه الجبال كانت

tism, Menas, the illustrious, whom I have mentioned above, Zenodotus from Mytilene |**26**| of Lesbos, and Demetrius from Sulmo[21]—all four of them fighters burning for the fear of God, and to whom I, too, belonged as the fifth.

Realising the seriousness of the matter, the prefect commanded that whoever wished to do so should write down whatever he wanted, and thus Paralius wrote, accusing people of pagan sacrifices and of having attacked him like robbers.

When the prefect had ordered those who were accused to be brought forth, and members of the clergy and of the order (*tagma*) called *philoponoi* realized how shamefully those who had been striving for goodness had been treated, and what pagan sacrifices and crimes people had dared to commit, they rose against the leaders and fiercely attacked the prefect's assessor, crying that it is not right that a pagan should be assessor of the government and take part in governmental work, when the imperial laws and edicts prohibit this. The prefect saved him with difficulty when they demanded him. Ourselves he ordered to wait.

Then the whole people rose against the pagans, but those accused had escaped, headed by |**27**| Horapollon, because of whom they would all be arrested, while the prefect averted his eyes out of sympathy for them.

As soon as the great Stephen was informed about this, he called us to him, to Enaton, the monastery of Salomon, and asked Paralius if he could show the pagan idols that were hidden in Menouthis. He said that he would show them, and hand over the altar, and confirm the sacrifices that they had dared to make.

We decided to go, once more, with the most illustrious Salomon to inform bishop Peter about what had taken place. In his presence, Paralius promised to show the idols as well as the altar and the sacrifices, and to punish the priest of idolatric error. Peter, this great high priest of God, gave us men from the clergy, and ordered, in a letter, those who lived in the monastery called Tabennesiotes,[22] which is situated in Canopus, to help us extirpate the demonic pagan gods and overthrow them.

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[21] Syriac *Swlmwn;* Kugener reads 'Sulmone (?).'

[22] For a discussion of Tabennesiotes, see Dahlman, *Saint Daniel of Sketis*, pp. 213f.

ואמר רב יוסף משמיה דרב יהודה משמיה דשמואל: הלכה כבית הלל בשבע עשרה בו ביום. ואמר רב יוסף משמיה דרב יהודה משמיה דשמואל: מעשה בשבעים ושנים זקנים שישבו בעלייתו של בית גוריא ביום שנכנסו בית הלל לבית שמאי ללמוד ונתמלאה עלייתו דם מפני הרוגי בית שמאי. ולא עוד אלא שהיו מעלים עשן מפני שהיו מקטירין חלבים ואימורין על גבי המזבח בשביל בית הלל שלא כדין. ולא עוד אלא שהיו מקדשין את החדש בשבעה בו ביום בשביל בית הלל שלא כדין. ולא עוד אלא שהיו מוסיפין יום אחד בשנה

After praying in due order, they went to Menouthis. They came to a house that was inscribed with all sorts of pagan inscriptions. In one of its corners a double wall had been built, so that the idols could be hidden inside it. They had made a single |**28**| narrow entrance that looked like a window, through which the priest could enter in order to make the sacrifices.

The pagans, who wanted our efforts to be vain, had, together with the priestess who was living in the said house—for they were aware of the turbulence in the city—blocked the entrance with stones and plaster, and in order that the newness of the construction should not reveal their plot and guile, they had placed a cupboard (*scorion)* in front of the place, filled with frankincense and *qufno*,[23] and on top of it they had hung a lamp that shone in the middle of the day. Thus Paralius became a bit confused and annoyed concerning what had become of the window-shaped entrance. With difficulty he saw through the guile, and having strengthened himself with the cross of Christ, he cast down the lamp, moved the cupboard and displayed the entrance which had been blocked with stones and new plaster. Then he asked the Tabennesiotes, who had come along to help us, to bring an axe, and urged one of them to tear down whatever was recently built, and display the original appearance.

When the Tabennesiote entered, and saw the many idols, and spotted the altar |**29**| that was awash with blood, he called out, in Egyptian: "One God!" as to eradicate the error of polytheism. First, he reached for the idol of Kronos, which was weltering in blood, and then all the other demonic idols, and a collection of all various kinds of them—for at that time even dogs, cats, apes, lizards and reptiles were, since old, worshipped by the Egyptians. And he got hold of the insolent dragon, the graven image of which was of wood, and it seems to me that they who worshipped it, or itself, since it wanted to be honoured in that way, saw it as a symbol of the rebellion of the first formed creatures, since it [the rebellion] was by means of wood [the tree], on its [the snake's] advice.

[23] For frankincense (*libanos, olibanum)*, see DTr I 30; for *qufno*, a compound fumigant of Egyptian origin, see DTr I 22; Dozy II 420a.

مَعْنَى مَعْنَى مَعْنَى مَعْنَى

It was said that these idols from the temple of Isis that was since old in †…†[24] had been removed by the priest of that time, when they felt that paganism left them weak and powerless, and hidden in the way mentioned, since they hoped, in vain, that they would not be found.

Those that had already, due to the long time that had passed, become partly destroyed, we burned in Menouthis, while the pagans |**30**| who lived in the said village were expecting, due to the demonic power that possessed them, that it would be impossible for anyone who approached them with contempt to escape, and not perish immediately. But we wanted to show them that all the power of the pagan gods and demons has actually been dissolved and lost after Christ, the word of God, had come and become human—he who voluntarily carried the cross for our sake in order to abolish all contrary power. For he said: "I have seen Satan fall like lightning from the sky and I have given you the authority to tread on snakes and scorpions, and over all enemy power."[25] Since we wanted to show them this, we set some of the [idols] on fire, whereas we described others in writing: those that were of brass, or skilfully made with particular artfulness, or of marble, of all forms, and also the brass altar and the wooden dragon. We sent the description to the city, to Peter, the bishop of our Lord Jesus Christ, asking him to tell us what to do.

Those in Menouthis who were regarded as Christians, and those who were assigned as clergy of the church there, were all weak |**31**| in their faith, except one of their priests, and subjected to the gold that the pagans gave them so that they should not prevent them from making pagan sacrifices. So when the evening of the day in which we did this had come, and it was necessary to guard the idols, once they had been described, so that nobody would steal them, they said that they were afraid that they might be affected by some demonic power while guarding them, and that they had expected us to guard them. This was what the pagans in Menouthis were thinking in that they, meanwhile, were saying that we would by all means die during the night.

[24] Kugener suggests Memphis, but admits that the reading is uncertain. See ed. Kugener, p. 29, note 5.

[25] Lk 10:18–19

که: انا علی بن الحسین بن علی نحن و بیت الله اولی بالنبی. انا و ابی حسین و الله اولی بالخمر و الخنا. انا ابن من طاف بالبیت و حج و اعتمر. و مارس الرمح و اجاد الطعن و ضرب بالسیف حتی ارغم الله انف من ابی. و کان رسول الله جدی. و علی ابی. و فاطمة امی. و جعفر عمی. و حمزة عم ابی. و الله ما هتک لنا ستر و لا سلب لنا ثوب و لا غدر بنا فی عهد و لا نکث لنا بیعة. و لا زال الله یختار لنا الرجال و یرضی بنا. و یجعلنا خاصة لدینه و حجة علی عباده و اعضاد لدینه و ارکان لتوحیده. و شهداء علی خلقه و امناء علی سره. و حملة لکتابه و دعاة الی دینه. و ورثة لانبیائه و خلفاء لرسله و صفوة لله و ذریة لرسول الله. و حزب الله الغالبون. و عترة خیر العترات. و اسرة خیر الاسر. و شجرة طوبی لمن تمسک بها. و سبیل الهدی لمن اقتدی بها. و مصابیح الدجی لمن استضاء بها. و سفن النجاة لمن علا فی محبتها. و فاز بولائها. و اعتصم بحبلها. و من ثقل عن نصرتها زل و هوی. و من فارقها مرق و غوی. و من لزمها لحق. و من نصرها سبق. و من خذلها فسق. و من حاربها محق. و من سالمها سلم و نجی. و من والاها غنم و سعد. و من عاداها خسر و شقی. و من ابغضها مرق و ردی. و من اطاعها رشد و اهتدی. و من اعتصم بها نجی و اعتصم بها وقی. و من اتبعها هدی و رعی. و من اکرمها فاز و حظی. و من زارها غفر له و رضی. و من اتاها امن و کفی. و من تولاها فاز و اثری. و من توسل بها قضی نحبه و قضی. و من تمسک بها نجی و ارتقی. و من اتبعها هدی و اهتد

When the priest of this church saw that they were afraid—for he is a good believer and was respected for monastic virtues, as well as those of old age, and for his simple habits—he brought us, after the meal, to one of the church chambers (*oikos*), in which the idols had been placed, saying "I treat these idols with such contempt that I trample them with my feet, and offer them nothing but contempt, regarding them as nothing." After praying for us, he told us to guard them, without fear, all night. He himself, he said, would go to attend the devine service, as usual.

So we spent the whole night guarding them, and we were singing: |**32**| "Shame on all those who worship graven images, those who glorify their idols," and: "the Gods of the nations are demons, for the Lord made heaven",[26] and: "the idols of the nations are silver and gold, made by men; they have mouths, but they do not speak," and other, similar things.

In the morning when we got up, we found the pagans astonished that we were alive—so far were they possessed by the cult of demons and by error—and hence we hurried again, together with the monks, the Tabennesiotes, and pulled down the house in which the idols had been found, and where the sacrifices to them had taken place, to the ground, for this was what the arch-bishop had ordered.

When the first day of the week[27] had come—on which our Lord Jesus Christ rose from his grave, loosening the grasp of death—all the people of Alexandria, at the time of gathering for service, were shouting many words against the pagans and against Horapollon, that he should not be called Horapollon but Psychapollon, which means 'destroyer of souls.' And Hesychius, admired for virtues, who was the one who informed me about this—|**33**| he used to be the leader of the *philoponoi* before, but is now a priest—stirred everybody to zeal, with Menas, whom we have mentioned, whom we had decided to leave behind in the city.

The description of the idols that we had sent, in which the material and number of the idols that had been found had been noted, was shown openly by the bishop of God before everyone in his allocution. After that, the people eagerly brought all the graven images of the pagan gods, from the baths as well as from the houses, and placed them in the centre and set them on fire.

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[26] Ps 96:5, cf. p. 22.

[27] Sunday.

ئەمە لە ماڵەوەدا ئەوا کەم تێچوو دەبێ لەسەر ئەو کەسەی کە منداڵەکە لە ماڵەوە دەبێ. ئەوا ئەگەر لە نەخۆشخانە بێ: دەبێ ڕێزی لەو ژنە بگیرێ کە منداڵەکەی لە نەخۆشخانەدا دەبێ: ئەگەر ئەمەش نەبێ: دەبێ ڕێزی لەو ژنە بگیرێ کە منداڵەکەی لە ماڵەوە دەبێ: ئەگەر ئەمەش نەبێ: ئەوا

Shortly afterwards we returned to the city, bringing not only the idols but also their priest, for we had been able, with God's help, to get hold of him as well. We had loaded twenty camels with various idols, besides those that we, as has been said, had burnt in Menoutis, and as we were bringing them to the centre of the city, as the great Peter had ordered us to do, he immediately summoned the prefect of Egypt and the leaders of the troops, and all who had any authority, like those in the senate, the great men of the city, and the wealthy before the so-called Tychaion.[28]

When he was |**34**| seated with them, he had the pagan priest brought to the centre, and ordered him to stand in an elevated place. When the idols were brought to the centre, he asked: "And what is the demonic cult of this soul-less matter?" And he ordered him to mention the name of each one of them, and what was the formal cause of each one of them. Already, all the people were hurrying there to look, and they listened to what was said, and then made fun of the ridiculous powers of the pagan gods that the priest was telling them about.

When the brass altar was brought, and the wooden dragon, he admitted the sacrifices that he had dared to offer, and that the dragon was the one that had led Eve astray. This had been conveyed to him by tradition from earlier priests, he said, and he admitted that the pagans worshipped it. And so the dragon, too, was turned over to the fire with the rest of the idols.

And after that the people, so to say, was heard shouting: "Look at Dionysos, the god who is a female! Look at Kronos, the childhater! Look at Zeus, the adulterer and lover of young boys. There's Athena, the virgin and lover of war, and there's Artemis, the huntress and hater of strangers. Ares, that demon there, is making war, and that one is Apollon, who has destroyed many. There's |**35**| Aphrodite, the first lady of prostitution! And there is a patron of stealing among them, and Dionysus [is a patron] of intoxication. And lo! Among them is the insolent dragon, and dogs and monkeys, too, and even litters of cats—for they, too, are Egyptian gods!"

[28] Tychaion: The temple of Tyche, the protectress of Alexandrian good fortune. The temple was situated at the Agora in Alexandria. See Haas, p. 143, with further ref. in note 24.

ئەم . بەڵێ ئەمانە هەموو کەم وەک هەبوو هەستەوەنۆ بە ئاگادار: ئەگەر وەک ڕا ئاستی ئاگادار ئەگەر ئەمە: بەڵام ئەوە ئاگادار ئەگەر وەک ڕا بەرامبەر ئەمانە: ڕێزدار هەمەو بەڵێ ڕا بەرامبەر هەڵبژاردە ئاگادار.

ئەم ئەمان بە ئاستەکەی سەر بەڵێ ئاگا وەک بە چێ ڕێز بۆ ئەگەر ئەوا بە بڕی ئەم بە ڕێزەوە. ئەمە بەرامبەر ئەگەر ئەم. ئاگادارەکەی ئەگەر بە. ئەوەی بەرامبەر ئەگەر ئەم ئاگادارەکەی ئەگەر ئەوا ئەگەر ئەم ئەگەر ئەوا ئەگەر ئەم ئەگەر ئەوا ئەگەر ئەم

They were mocking other idols, too; and broke the hands and feet off those that had any, and cried laughingly in the local language: "Their gods have no *qarumtitin!*,[29]" and "Here's Isis, coming to bathe!." They were shouting many similar things to the pagans, and praised Zeno, who ended in the fear of God, who held the sceptres of the empire at that time,[30] and Peter, the great high priest, and the leaders of the city who were seated with him. Then they all went off, praising God for the destruction of such error of demons and idolatry, and it was ordered that the priest of the pagan disgrace should be held for a more thorough inquiry.

After these events, the companions of the great Stephen, recalling the nonsense about the barren woman and the false son and everything that Asclepiodotus had declared, |**36**| feared that, by making up such things, he might seduce the people in Asia. The great Salomon secretly persuaded the archbishop to order the city prosecutor (*ekdikos*) to issue a memorandum, demanding that the pagan priest should be interrogated concerning the child. During this process, he confessed everything that we have mentioned above, for it was through him that we came to know about it.

As the fable had now been revealed to everyone, another supplication from the famous Stephen at that time made the great Peter produce a synodic writing to Nonnos, the bishop of Aphrodisias, which reported all the pagan [frauds] that the priest, when interrogated, had written down concerning the false son, and urged him [Nonnos] to reveal the facts about this fable to everyone. But when the person who was ordered to bring this synodic letter arrived in Caria, he was, as we eventually learned, corrupted by a bribe and never delivered it. Hence the pagans in Aphrodisias for some time regarded the fable as true, until Adrastus, the judge, a Christ-loving man who was a local lawyer (*scholastikos)*, reacted and was able to see to it that a copy of the act (*praxis*) |**37**| concerning the fable should be brought from Alexandria to Caria, from the then prefect of Egypt.

[29] What this word denotes is not clear.

[30] The emperor Zeno, who was of Isaurian origin, reigned 474–475; 476–491.

ܥܡ ܗܘ ܟܘ ܥܡ ܐܠܦܐ ܚܟܝܡ ܡܠܟܐ. ܐܢ ܐܝܟ ܐܢܫ ܐܝܟ ܐܢ ܗܘ ܥܡ

Thus Paralius, having offered a thing like this to God, together with several pagans who until old age had been devoted to them [the idols], and had served the evil demons for a long time, became worthy of the saving baptism at the arrival of the celebration of Easter. The worthy Urbanus, an expert on the language of the Romans here in the imperial city, and Isidore of Lesbos, the brother of Zenodotus, whom I mentioned above, and several others, were baptized together with him.

He [Paralius] was in fact baptized after burning some invocations of pagan gods—that is, demons—that he had in his possession. Since these were bothering him before the divine baptism, and threatening him at night after the idols had been burnt, he invited me to his house, and asked me what he should do. Actually, I had come to him with a Christian book, wanting to read the homily of exhortation by Gregory, the theologian, concerning the saving baptism to him. |**38**| I found him sweating and depressed after a struggle with demons, and he said he could hardly breathe being so close to the Christian words. I asked him if he might have any invocations of pagan gods, and he admitted to this, having recalled that he did have such pieces of paper. I told him: "If you want to get rid of the anxiety [caused by] demons, burn these papers!"—which he actually did, in my presence, and from that moment he got rid of the anxiety [caused by] them.

Afterwards, I read the divine Gregory's homily of exhortation to him, and these are the words he heard: "But are you turning back halfway, and soiled by public affairs, and do you find it difficult to preserve the love of man? Simple is the word: If, indeed, you can, then flee from the marketplace and its beautiful processions; put on the wings of an eagle, or a dove, to speak more properly—for what do you have with Caesar and that which is Caesar's?—until you find refuge where there is neither sin nor darkness, and where no snake bites on the road, and stops you from the wandering that is of God. Snatch away your soul from this world, flee from Sodom, flee from the fire, go without turning back, so that you will not become a pillar of salt! Take refuge in the mountains, so that you will not be lost."[31]

[31] Cf. the corresponding quotation in *Vie par Jean*, p. 217/[133], with Kugener's ref. to Migne, PG XXXVI, col. 383. The context is different in *Vie par Jean*, where it is Severus who reads the warnings of Basil and Gregory, and gets worried about not yet being baptized.

אומר אם ראית אדם שהוא מתאוה לדבר שאינו מן התורה אל תהי
[37] אומר כך הוא רוצה שיהא לו אשה יפה ובנים הגונים אל תהי
כך אלא כל מעשיך יהיו לשם שמים: הוא היה אומר הוי מקדים
לשלם בשעה שאתה מתפלל שמא תתפלל תפלה של שתים אי אתה
יודע למי אתה מתפלל: הוא היה אומר הוי זהיר בקריאת שמע
ובתפלה וכשאתה מתפלל אל תעש תפלתך קבע אלא רחמים
ותחנונים לפני המקום ברוך הוא שנאמר כי חנון ורחום הוא
ארך אפים ורב חסד ונחם על הרעה: הוא היה אומר הוי זהיר
בקריאת שמע ובתפלה וכל מה שאתה עושה עשה אותו מתוך
יראת שמים שבכל מקום שאתה מוצא יראת שמים מוצא חכמה
וכל מקום שאין יראת שמים אין חכמה: הוא היה אומר כל
שיראת חטא קודמת לחכמה חכמתו מתקיימת וכל שחכמה
קודמת ליראת חטא חכמתו אינה מתקיימת: הוא היה אומר
אם אין אתה עושה מעשים טובים אל תהי יושב ומצפה לתשובה
שאין אתה יודע מתי יבוא מלאך המות ויטלך: הוא היה אומר
אם אין אתה יודע מתי יבוא יצרך הרע אל תהי יושב ומצפה
לתשובה שאין אתה יודע מתי יבוא מלאך המות ויטלך: הוא
היה אומר אם אין אתה יודע מתי יבוא יצרך הרע אל תהי
יושב ומצפה לתשובה שאין אתה יודע מתי יבוא מלאך המות
ויטלך: הוא היה אומר אם אין אתה יודע מתי יבוא יצרך הרע
אל תהי יושב ומצפה לתשובה שאין אתה יודע מתי יבוא מלאך
המות ויטלך: הוא היה אומר אם אין אתה יודע מתי יבוא יצרך
הרע אל תהי יושב ומצפה לתשובה שאין אתה יודע מתי יבוא
מלאך המות ויטלך: הוא היה אומר אם אין אתה יודע מתי
יבוא יצרך הרע אל תהי יושב ומצפה לתשובה שאין אתה יודע
מתי יבוא מלאך המות ויטלך: הוא היה אומר אם אין אתה
יודע מתי יבוא יצרך הרע אל תהי יושב ומצפה לתשובה שאין
אתה יודע מתי יבוא מלאך המות ויטלך: הוא היה אומר אם

When this had been read to him, |**39**| Paralius said: "Let's put on wings and hurry toward divine philosophy together with the saving baptizer!" And with such expectations he approached divine baptism and was introduced to the divine mysteries.

On the eighth day after baptism, when he was supposed to remove the clothes of the baptized, he lead my brother Stephen, who was reading the speeches and studying medicine, at night, without my knowing it—for he had found me too weak, to say the truth—to the joy of this kind of life and hurried to Enaton with him, and came to the dwelling of the great Salomon and the companions of the famous Stephen. And with them, having intensely supplicated his brother Athanasius, both he [Paralius] and my brother took on the monastic habit together, and chose divine philosophy.

And so, out of concern for his other brothers, who were pagans in Aphrodisias—one of them, whose name was Demokares, was a lawyer (*scholastikos)* there, the other one was called Proklos and was a sophist in the city—he wrote a letter of warning to them in which he related all that had happened, and exhorted them to look, immediately, toward the road of repent, and willingly choose to worship one God, I say, and the holy trinity in one nature (*ousia)*,[32] and learn |**40**| in practice what the power of Christianity is like.

He also reminded them of such stories as the rebellion of Illus[33] and Pamprepius, saying to them: "Think of the many sacrifices that we offered to the pagan gods, when we were pagans in Caria, when we were supplicating these so-called gods together, and dissecting livers and examining them by magic to find out if we would conquer Zeno, the emperor who ended in the fear of God, together with Leontus, Illus and Pamprepius and those who rebelled with them, and how we received many oracles and signs [indicating] that emperor Zeno would not be able to resist their force, but that the time had come in which Christianity would be dissolved and disappear, and paganism rule.

[32] Gr. *ousia:* being, existence, essence, substance, nature et al., see LS 579.

[33] For the revolt against Zeno raised by the Isaurian generals Illus and Leontius in 484, see Haas, p. 325.

في عهد. ابنه هو عبد. عبده هو عبد. الحكم هو فعل ماض لا مضارع: لا. لا تأخذ. الحكم واقع في حالة: لا. لا تأخذ. |39| أخذ: في عهد بني مروان حكم الصحابة في «الصحابة أصاغر».. في عهد عبد الملك بن مروان: هؤلاء. هذه الصفة الصحابة لأنه: تقي. هذه في الصحابة أصاغر. الصحابة جاؤا هنا لأنه في عهد بني مروان. في عهد عبد الملك بن مروان: لأنه هذه الصفة الصحابة هو: أنهم ماتوا في عهد بني

However, the outcome proved these oracles to be false, as the oracles given by Apollon to Croesus the Lydian and Pyrrhus the Epirote. And you realized this when, afterwards, we were sacrificing in those places outside the city without any sign, illusion, or response whatsoever. Being used, since old times, to [expect to] experience an image (*phantasia)* of this kind, |**41**| we were thinking, all confused, and wondering how this could be so. And we changed the places of sacrifice, but even then these so-called gods remained mute and passive, so that we thought that they had become angry with us.

Eventually we suspected that someone among us might be opposed, in his mind, to what we were doing. We asked each other if we were all loyal to each other, and it turned out that one boy had made the sign of the cross in the name of Christ. Thus our efforts had been in vain and the sacrifices useless, since these so called gods shun the Name [of Christ] and the sign of the cross. And as we were wondering why this was so, and an inquiry was made by the companions of Asclepiodotus, and the other sacrificers and magicians, one of them thought that he could give a clever explanation and said: "The cross is an omen, *i. e.* a sign, that a man has been killed by force, and, quite rightly, the gods loathe such forms."[34]

Having reminded them of this in his letter, Paralius, the servant of our Lord Jesus Christ, |**42**| added: "If this is true, my brothers, and these gods shun those who have been killed by force, their memory and their name, why, by the mysteries of the Sun, do, on the other hand, these so-called gods come to the partakers only when a priest commits the bloody slaying of a man who has been killed by force?" So may it be known, from now on, to the friends of truth that the sign of the cross of Christ, which the boy marked on his face, shows that these so called gods are nothing. Even the invocation of the name Jesus Christ, since it is God's [name], is frightening to the evil demons, and it obviously conquered those [pagan gods] who ran away! For the pagan gods, being evil demons, like the killing of people, as does their father, the devil, about whom our Saviour said: 'He was a mur-

[34] Forms: *schemata*, i.e., here: the form of the cross.

ᠣᠳᠣᠮᠠᠯᠢᠨ᠎ᠠ ᠯᠠᠪᠵᠠᠭ ᠬᠣᠭᠣᠳᠠᠭ ᠪᠣᠳᠣᠯ᠃ ᠬᠡᠯᠴᠦ ᠶᠠᠮ ᠤᠮᠤ ᠯᠠᠪᠵᠠᠭ ᠬᠣᠭᠣᠭ
ᠬᠤᠪᠤ᠌ ᠪᠠ ᠤᠭᠠᠭ᠃ ᠬᠣᠭᠣᠭᠠ ᠳᠡ ᠨᠢᠭᠡᠭᠡ ᠣᠷᠣᠭᠣᠳᠠᠭᠴᠠ ᠨᠤᠭᠤᠳ ᠰᠠᠮᠤᠭᠠᠨᠴᠠ
᠎ᠠᠯᠪᠠᠨ ᠳᠡ ᠢᠯᠭᠠᠵ ᠬᠣᠭᠣ ᠠᠯᠪᠠᠰᠢᠵᠤᠭᠤᠯᠬᠤ ᠤᠭᠠᠭ ᠰᠤᠯᠤᠭᠠᠳ ᠬᠣᠭᠣᠷᠣᠨᠳᠤ ᠳᠡ᠃ ᠬᠣᠯᠠᠭᠠ
ᠴᠠᠭ ᠳᠡ᠄ ᠯᠠᠪᠵᠠᠭ ᠤᠭᠠᠭ ᠤᠨ ᠠᠯᠪᠠᠨ ᠵᠤᠷᠭᠠᠯ᠎ᠤᠨ ᠤᠨᠳᠠᠰᠤᠨ ᠪᠤᠶᠤ ᠪᠤᠰᠤ ᠳᠡᠭᠡᠭᠡᠳᠡ
|41| ᠪᠤᠶᠤ ᠰᠤᠩᠭᠤᠭᠰᠠᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ ᠪᠤᠶᠤ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ ᠪᠠᠶᠢᠭᠤᠯᠬᠤ ᠳᠡᠭᠡᠭᠡᠳᠡ
᠎ᠪᠤᠶᠤ ᠪᠤᠶᠤ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ᠄ ᠳᠡᠭᠡᠭᠡᠳᠡ ᠪᠤᠶᠤ ᠪᠤᠶᠤ
᠎ᠠᠯᠠ ᠤᠯᠠ ᠪᠤ᠄ ᠣᠭᠣ ᠰᠠ ᠪᠤ ᠪᠤᠶᠤ᠃ ᠪᠤᠶᠤ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ᠃ ᠤᠯᠠ
᠎ᠠᠯᠪᠠᠰᠢᠵᠤᠭᠤᠯᠬᠤ ᠤᠭᠠᠭ ᠤᠨ ᠠᠯᠪᠠᠨ ᠵᠤᠷᠭᠠᠯ᠎ᠤᠨ ᠤᠨᠳᠠᠰᠤᠨ ᠪᠤᠶᠤ ᠪᠤᠰᠤ ᠳᠡᠭᠡᠭᠡᠳᠡ
᠎ᠠᠯᠪᠠᠨ ᠳᠡ᠄ ᠬᠣᠭᠣᠭᠠ ᠨᠢ ᠠᠯᠳᠠᠭᠳᠠᠭ ᠪᠤᠰᠤ᠃ ᠳᠡ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠪᠤᠶᠤ ᠳᠡᠭᠡᠭᠡᠳᠡ
᠎ᠬᠣᠭᠣᠭᠠ᠄ ᠣᠳᠣ ᠨᠢ ᠠᠯᠳᠠᠭᠳᠠᠭ᠎ᠤᠨ ᠪᠤᠰᠤ᠃ ᠳᠡ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠪᠤᠶᠤ ᠳᠡᠭᠡᠭᠡᠳᠡ
᠎ᠬᠣᠭᠣᠭᠠ᠎ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ᠃ ᠬᠣᠭᠣᠭᠠ᠎ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠪᠤᠶᠤ ᠳᠡᠭᠡᠭᠡᠳᠡ
᠎ᠬᠣᠭᠣᠭᠠ᠎ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠪᠤᠶᠤ ᠳᠡᠭᠡᠭᠡᠳᠡ᠃ ᠬᠣᠭᠣᠭᠠ᠎ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠪᠤᠶᠤ
᠎ᠳᠡᠭᠡᠭᠡᠳᠡ᠃ ᠬᠣᠭᠣᠭᠠ᠎ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠪᠤᠶᠤ ᠳᠡᠭᠡᠭᠡᠳᠡ᠃ ᠬᠣᠭᠣᠭᠠ᠎ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ
᠎ᠪᠤᠶᠤ ᠪᠤᠶᠤ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ᠃ ᠪᠤᠶᠤ ᠪᠤᠶᠤ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠤᠨ
᠎ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠪᠤᠶᠤ ᠳᠡᠭᠡᠭᠡᠳᠡ᠃ ᠪᠤᠶᠤ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ᠃ ᠪᠤᠶᠤ
᠎ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠤᠨ ᠪᠠᠶᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠪᠤᠶᠤ ᠳᠡᠭᠡᠭᠡᠳᠡ᠃

derer from the beginning.'[35] Because of this, on the contrary, they would not produce their revelation and present their signs unless they saw a man killed by force on their instigation; and because of this he [the devil] ordered human beings to be sacrificed to them, as those who have reported this say, and Porphyrius, who raged against the truth. |**43**|

By these stories and warnings of this kind, Paralius was anxious to turn his brothers from error.

Having the great Stephen and his own brother, Athanasius, as teachers, he [Paralius] approached divine philosophy so cheerfully that many of the young men who were called became like him, and chose monastic life in the monastery of the worthy Stephen. For he caught them all in the net of apostolic doctrine—he, whose friendship John, too, enjoyed—all these who are now leaders of the monastery and just as virtuous as their predecessors. One of them was actually an assisting officer (*boethos)* of the troops (*taxis)* of the prefect of Egypt, and another honoured true philosophy, after first studying the art of medicine and that of profane philosophy. The great Stephen was the teacher of men like these.

Later, when Stephen, who taught us all, had departed to God, Paralius went to Caria with the illustrious Athanasius to set his brothers right. He established a Christian monastery, and justly leaving the leadership of it to his brother and father, he soon departed to the eternal tents and was added to the bosom of Abraham.

Athanasius lived on for some time and baptized many of the pagans there, too, and inspired |**44**| many by his life-style. [Eventually] he joined the divine Stephen, and Paralius, who had been their common pupil, and reached the perfection and bliss that is reserved for those who have lived in the fear of God.

But let no-one think that this story deviates from the set purpose, for it is my intention to show how foreign the great Severus was from the calumny against him, that he always consorted with those who showed this kind of zeal against the pagans, praising the things they did. That is how

[35] John 8:44.

وأصحابه في حديث طويل ذكرت منه ما تقدم. وأقمت عندهم ثلاثة أيام، ثم ركبت البحر من مرسى أغمات، وهي على ساحل البحر، وبينها وبين مراكش مرحلة واحدة. وأغمات هذه مدينة كبيرة، وهي على نهر يأتي من جبل درن، وهو جبل عظيم، وهو الذي يسمى جبل السوس الأقصى. وبينه وبين البحر مرحلة واحدة. وهو جبل مشهور، وبه قبائل من البربر. وأغمات هذه مدينة كبيرة، وهي على نهر يأتي من جبل درن، وهو جبل عظيم، وهو الذي يسمى جبل السوس الأقصى. وبينه وبين البحر مرحلة واحدة. وهو جبل مشهور، وبه قبائل من البربر. [43] وأغمات هذه مدينة كبيرة، وهي على نهر يأتي من جبل درن، وهو جبل عظيم، وهو الذي يسمى جبل السوس الأقصى. وبينه وبين البحر مرحلة واحدة. وهو جبل مشهور، وبه قبائل من البربر. وأغمات هذه مدينة كبيرة، وهي على نهر يأتي من جبل درن، وهو جبل عظيم، وهو الذي يسمى جبل السوس الأقصى. وبينه وبين البحر مرحلة واحدة. وهو جبل مشهور، وبه قبائل من البربر.

وأغمات هذه مدينة كبيرة، وهي على نهر يأتي من جبل درن، وهو جبل عظيم، وهو الذي يسمى جبل السوس الأقصى. وبينه وبين البحر مرحلة واحدة. وهو جبل مشهور، وبه قبائل من البربر. وأغمات هذه مدينة كبيرة، وهي على نهر يأتي من جبل درن، وهو جبل عظيم، وهو الذي يسمى جبل السوس الأقصى. وبينه وبين البحر مرحلة واحدة. وهو جبل مشهور، وبه قبائل من البربر. [44] ثم ركبت البحر من مرسى أغمات، وهي على ساحل البحر، وبينها وبين مراكش مرحلة واحدة. وأغمات هذه مدينة كبيرة، وهي على نهر يأتي من جبل درن، وهو جبل عظيم، وهو الذي يسمى جبل السوس الأقصى. وبينه وبين البحر مرحلة واحدة. وهو جبل مشهور، وبه قبائل من البربر. وأغمات هذه مدينة كبيرة، وهي على نهر يأتي من جبل درن، وهو جبل عظيم، وهو الذي يسمى جبل السوس الأقصى. وبينه وبين البحر مرحلة واحدة. وهو جبل مشهور، وبه قبائل من البربر.

ثم ركبت البحر من مرسى أغمات، وهي على ساحل البحر، وبينها وبين مراكش مرحلة واحدة. وأغمات هذه مدينة كبيرة، وهي على نهر يأتي من جبل درن، وهو جبل عظيم، وهو الذي يسمى جبل السوس الأقصى. وبينه وبين البحر مرحلة واحدة. وهو جبل مشهور، وبه قبائل من البربر. وأغمات هذه مدينة كبيرة، وهي على نهر يأتي من جبل درن، وهو جبل عظيم، وهو الذي يسمى جبل السوس الأقصى. وبينه وبين البحر مرحلة واحدة. وهو جبل مشهور، وبه قبائل من البربر.

foreign he was from what will forever fall under the blame and blemish of pagan error. He was, indeed, a Christian, although still a catechumen, even if—since at that time he was occupied with studies in worldly science—he did not yet appear the way he did to everyone in Phœnicia.

That he was above everything pagan already in Alexandria is shown also by what [took place] some time after the idols had been overthrown, when the Christ-loving Menas, who had foretold the high-priesthood for him, departed from mortal life and hurried toward the one who loves him—exceedingly virtuous, a virgin of soul and body, loving mankind as himself, filled with affection |**45**|, and so very gentle and humble. At that time I had been seized by a physical illness, and the pagans thought that this was our penalty for what we, zealous for the fear of God, had done to their gods, and for burning them, and they were proclaiming that I, too, would by all means die at that time. Later, when, by the goodness of our Lord Jesus Christ, I had miraculously escaped from the illness, I honoured the famous Menas in a funeral homily, in which I announced the destruction of the pagan idols, and related how they were burnt in front of all the citizens. At the grave of him who was admired even by the pagans—before the zeal [he had] shown against them—for his great sweetness and love of mankind, I gave a correct account of everything that had taken place.

The great Severus was so overjoyed by such stories, and as proud of what I said about the pagan gods as if he had said it himself, that he applauded more than anyone else. The pagans, however, who had been invited to listen and had come, unaware of what was going to be said, were, as it were, weeping for what was theirs, and one of them said angrily |**46**|: "If you intended to speak against the gods, why did you make us come to your friend's grave?"

I was compelled to say this because of the calumniator that I mentioned. For it is not myself that I am writing about, being a man submerged in sin and unworthy to speak not only about men like the great Stephen, Athanasius and Paralius, but even less about Menas, and their zealous friends, and particularly [unworthy to speak] about the great Severus, who occasioned this writing, and about whom I will also tell what took place in Phoenicia.

کتاب الحدود مانند این مواردی است که حکم حد دارد: مانند کسی که این کار را برای اولین بار انجام داده است. و کسی که این کار را برای دومین بار انجام داده است. و کسی که این کار را برای سومین بار انجام داده است. و کسی که این کار را برای چهارمین بار انجام داده است. و کسی که این کار را برای پنجمین بار انجام داده است. و کسی که این کار را برای ششمین بار انجام داده است. و کسی که این کار را برای هفتمین بار انجام داده است. و کسی که این کار را برای هشتمین بار انجام داده است. و کسی که این کار را برای نهمین بار انجام داده است. و کسی که این کار را برای دهمین بار انجام داده است. و کسی که این کار را برای یازدهمین بار انجام داده است. و کسی که این کار را برای دوازدهمین بار انجام داده است. و کسی که این کار را برای سیزدهمین بار انجام داده است. و کسی که این کار را برای چهاردهمین بار انجام داده است. و کسی که این کار را برای پانزدهمین بار انجام داده است. و کسی که این کار را برای شانزدهمین بار انجام داده است. و کسی که این کار را برای هفدهمین بار انجام داده است. و کسی که این کار را برای هجدهمین بار انجام داده 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IN BEIRUT

When the most illustrious Severus was ready to move from Alexandria to Phoenicia to study law, intending to become a lawyer (*dikanikos*), he urged me to accompany him. But when I said that I still needed to study further the speeches of the rhetoricians and philosophers—because of the pagans, who are so excessively proud of these studies, so that we would easily manage to dispute with them |**47**|—he went ahead, just one year before me.

After this [year] had ended, I, too, went to Beirut to study civil law, and I was expecting to suffer everything that newcomers in the city, who had come for the purpose of law, had to go through—and what they were going through was downright foolish and nothing, just to make those who saw it laugh, and to show the power of those who were mocking them and making fun of them—from those called *ediktalioi*, and particularly from Severus, the now holy, for I thought that since he was still young he would adopt the habits of the others.

So, when, on the first day, I went to the school of Leontius, Eudoxius' son, who at that time was teaching law and whose glory is well-known to everyone who takes an interest in law, I found the worthy Severus among those who were sitting with him, listening to a lecture on law. Then, taking for granted that he would be my enemy, I noted that he was actually kindly disposed to me,[36] for he greeted me[37] first, cordially and cheerfully, |**48**| and I thanked God[38] for this glorious miracle.

And it so happened that we, who at this time were *dupondii*, having finished the exercises, were permitted to leave, whereas his [Severus'] contemporaries had to stay, I hurried to the holy church—the one called Anastasia—to pray, and then to the one of the Mother of God, which is inside the city, close to the harbour.

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[36] lit. "philanthropically disposed."

[37] lit. "asked about my well-being."

[38] I thank God: lit. "I am receiving God's blessing."

སྟེ་ཐམས་ཅད་ཀྱི་ཡང་ཐམས་ཅད་ཀྱི་ཡང་ཐམས་ཅད་ཀྱི་ཡང

After the prayer I was walking in front of the church, and after a short while, this man of God, approaching me, greeted me cheerfully and said: "It is on account of me that God has brought you to this city, so tell me how I should be saved!"

Filled with joy and looking towards the sky, I praised God who had given him such a thought and made him ask for salvation, and I said to him: "Since you are asking about matters of love of God, come!"—I took him by the hand—"I will take you to the temple of the Mother of God, and there I will tell you what I have learned from the divine words, and from the holy fathers."

When he heard this, he asked if I had the books of the great Basil, the illustrious Gregory and the other Doctors[39] with me. And when I said that I had brought several of their writings, he accompanied me to the temple of the Mother of God. Having |**49**| first prayed with me, as one should, he repeated the question, and beginning with the book of Genesis, which the great Moses put into writing, I demonstrated God's care for us: how, after the creation of all that exists, having brought us, too, from that which does not exist, he placed our first fathers in Paradise, [and how] as to reasonable and independent [people] he gave them the law of salvation to guide their actions. And how, when they despised the royal commands, they were expelled from this good life by the deceit of the snake, and replaced immortality with death, which the law had already threatened them with. As I mentioned this, I pointed at Adam and Eve—they were painted in the temple—who, after the fall from Paradise, were dressed in coats of skin.

After I had demonstrated to him how much suffering this had brought on, and how much error and power of demons we, persuaded by the leader of all in obedience, had voluntarily attracted, I went on to speak about God's love for us, He who, because He is good, does not avert his eyes from his ruined creation, for it was indestructible, and not to suffer from its nature, in that it went from what is not towards what will be, [his creation]

[39] As explicitly stated in what follows, the Doctors of the church referred to are Basil the Great, Gregory of Nazianz, John Chrysostom, Athanasius of Alexandria and Cyril of Alexandria.

הנכס לאויב כך או: ובמיוחד מי שהכרה בזכויות שנוצרו עשוי חזק יש בו לגרום לו. לכן, לדוגמה, אם הוא מחזיק בנכס שהוא גנוב, אין הוא יכול לטעון שהוא רכש את הנכס בתום לב, אף אם לא ידע שהנכס גנוב. ואם הוא מכר את הנכס לאחר, הרי שגם הקונה לא יוכל

which |**50**| would have received supernatural immortality if only it had kept the law of God; and how, after the law of nature he gave the written [law] as well, through Moses, and assisted Nature by means of the many holy prophets. And when He saw that the disease needed a better remedy than this, the word of God and God the Creator cured us when He, by the will of the Father and the Holy Spirit, became a mortal—'As the rising sun, from high above he shone on us who were sitting in darkness and the shadow of death'—having been conceived in flesh by the holy spirit, and come out of a pure and unstained womb, by the power of the holy spirit, while preserving his mother's virginity. And he gave this first proof of his divinity: he accomplished, by a miracle, conception without seed and without corruption, and supernatural birth.

And wanting to save us from the power of the devil, the rebel to whom we have sold our souls, he voluntarily accepted the cross with his flesh for our sake, and having given his body to death for the sake of redemption, he rose on the third day, releasing the tyranny of the devil and his assistants, the evil demons, and, from that moment on, even the power of death, in that he resurrected us together with him and seated us with him in heaven, as it is written, |**51**| and showed us the new road of redemption which leads to heaven.

And conquering the whole earth with his apostles, he abolished the oracles of pagan magic and the sacrifices to demons, and established one catholic church in all the world, and taught us to repent and take refuge in him through the saving baptism, which symbolizes the resurrection of the Saviour of us all, Christ, after being buried for three days."

Then, having added many other proofs, of which the Evangelical books are filled, I said to him: "Thus, what is needed, dear friend, is that all those who [have the ability to] think well take refuge in him, the Creator of life, through baptism."

"You have spoken well," he said, "but now we must decide how to carry this out, since I am busy studying law."

And I said to him: "If you want to obey me—or, rather, the divine words and the universal Doctors of the church—flee, first of all, from shameful shows, from horse-racing and the theater, and from games with animals against wretched men. Furthermore, keep your body clean, and offer evening-prayers to God every day after having worked devotedly with the law. For we, having the knowledge, must do the evening services in the

بخارى الحاضر الى [50] مع ان اباه مع احد عسكر الى حكم
العدو فى صلح بعد: ان ابى الحاضر حكم العدو فى ذلك
فيذ تعيين حتى اتى عسكر بحر عدو المحل مع ان صلح
الصلح. الى عسكر ترمذ مع الزعماء العساكر بخارى
اخا السيد ع: ان عدو العدو صديق: مع ان ابى
عسكر: ان قبل العدو مع ان. ان عسكر ترمذ بخارى
عسكر بحر الى ان ابى الحاضر حكم العدو فى
عسكر: ان الحاضر مع ان. ان عسكر ترمذ بخارى
ان ابى الحاضر حكم العدو فى بخارى: ان الحاضر

holy churches |**52**| while others spend a lot of time occupied with playing chess, rolling in drunkenness, drinking with whores, and making a complete disgrace of themselves. "

He, then, promised to stick to this. "Just don't make me a monk," he said, "for I am a lawyer (*dikanikos)* and devoted to law! Now, tell me if there is something else you require."

And I, rejoicing, said: "I came to this city for the sake of civil law, for I am devoted to the art of pleading (*dikanike)*. Now that you are concerned with your redemption, I suggest something that neither interferes with the love of work (*philoponia*) with law, nor requires a lot of spare time, but provides practice in rhetoric and philosophy and, at the same time, understanding of the divine words and the doctrines."

"What would that be?," he said, "For the promise is great and powerful, if it is possible, without neglecting the study of law, that we could obtain such benefits, too, particularly that which is the best of all!"

"We study law, as I understand it, all week except Sunday and the evening from which it dawns. |**53**| We read the lessons of law that we finish during the other days with our teachers, and afterwards we work with them again, at home by ourselves. We rest half of the day before Sunday, which civil law, too, commands us to consecrate to God. If you agree, I said to him, we could appoint this time to the Doctors of the church, to the companions of the great Athanasius, I say, and Basil, Gregory, John, Cyril and the others. Letting the other friends occupy themselves with whatever they please, we will delight our souls with theology, and with the meanings, and with learning as much as possible (*polymathia)* of the writings of the church."

He said "This is why, dear friend, I started by asking if you had brought this material with you. Now that things, through God, have turned

وَقَالَ: هَذَا لَا يَصِحُّ لِأَنَّ الْمَجَازَ فِي الْإِسْنَادِ لَا فِي الْكَلِمَةِ. وَأَجَابَ: بِأَنَّ الْمَجَازَ فِي الْكَلِمَةِ [52] الْمُتَّصِلَةِ الَّتِي هِيَ الْمَفْعُولُ بِهِ: بِحَسَبِ الْمَعْنَى الَّذِي هُوَ الْمَقْصُودُ مِنَ الْإِسْنَادِ: حَيْثُ الْفَاعِلُ الْمَذْكُورُ هُوَ: مَا هُوَ فِي الْمَعْنَى لِذَلِكَ الْمَفْعُولِ.

وَقَدْ يَرِدُ عَلَى هَذَا: بِأَنَّ مَا ذُكِرَ يَصِحُّ فِي كُلِّ مَجَازٍ لَا يَخْتَصُّ بِهَذَا. وَأَيْضًا: فَإِنَّ الْمَجَازَ الْعَقْلِيَّ لَا يَكُونُ إِلَّا فِي الْإِسْنَادِ. وَأُجِيبَ: بِأَنَّ الْمُرَادَ بِالْكَلِمَةِ هُنَا: مَا يَشْمَلُ الْإِسْنَادَ. وَقَدْ يُقَالُ: إِنَّ الْمَجَازَ فِي الْإِسْنَادِ لَا يَكُونُ إِلَّا فِي الْفِعْلِ وَشِبْهِهِ. وَالْمَجَازُ فِي الْكَلِمَةِ يَكُونُ فِي الْفِعْلِ وَغَيْرِهِ.

وَقَوْلُهُ: (فَإِنَّ الْمَجَازَ فِي الْإِسْنَادِ لَا فِي الْكَلِمَةِ) أَيْ: فَإِنَّ الْمَجَازَ الْعَقْلِيَّ لَا يَكُونُ إِلَّا فِي الْإِسْنَادِ. وَالْمَجَازَ اللُّغَوِيَّ لَا يَكُونُ إِلَّا فِي الْكَلِمَةِ. وَقَدْ يُقَالُ: إِنَّ الْمَجَازَ الْعَقْلِيَّ لَا يَكُونُ إِلَّا فِي الْفِعْلِ وَشِبْهِهِ. وَالْمَجَازَ اللُّغَوِيَّ يَكُونُ فِي الْفِعْلِ وَغَيْرِهِ.

وَقَوْلُهُ: (وَلَا يَرِدُ عَلَيْهِ مَا سَيَأْتِي) أَيْ: مِنْ قَوْلِهِ: وَالْمَجَازُ الْعَقْلِيُّ إِلَخْ. وَقَوْلُهُ: (وَلَا يَرِدُ عَلَيْهِ مَا سَيَأْتِي) أَيْ: مِنْ قَوْلِهِ: وَالْمَجَازُ الْعَقْلِيُّ إِلَخْ.

وَقَوْلُهُ: (وَلَا يَرِدُ عَلَيْهِ مَا سَيَأْتِي) أَيْ: مِنْ قَوْلِهِ: وَالْمَجَازُ الْعَقْلِيُّ إِلَخْ.

out this way for us, we will do as you said, and I will stay with you during the said moments." Thus he agreed with me, and this is what we did.

Starting with the anti-pagan writings of various authors of the church, we went on to read "The Six Days" (*Hexaemeron*) by Basil, |**54**| the all-knowing, and after that his separate homilies, his letters, the homily against Amphilochius, the refutation of Eunomius, and the allocution directed to the youth in which he teaches them how to profit from pagan speeches. Later, as we proceeded, we read the homilies of the three divine Gregories, and those of the illustrious John[40] and Cyril.

This he and I acquired on our own, during the said moments. Every day, we also attended the evening service together, in the company of the worthy Evagrius, whom God had brought to Beirut to persuade young people to exchange the nothingness of forensic oratory (*dikanike)* for divine philosophy.

Being from Samosate, he [Evagrius] had been instructed at the school in the great [city of] Antioch. It happened, however, that he became affected by youth, when he was young, and went to see a show in the city and was beaten in a sedition (*stasis*) that took place there. Afterwards, when he had been restored from the injury, he hated excessive spectacles, and took to spending all his time in the holy churches, joining those who, at that time, sang all |**55**| night in the church of the all-illustrious Stephen, the first martyr, men who are devoted to practical philosophy and in many ways not inferior to the secluded ones.[41] After diligently studying the preparatory teaching (*propaideia),* he [Evagrius] wanted to rise to this [true philosophy] and choose the monastic life for good. His father had, however, forced him to go to Phœnicia to study law at the time when I, too, came there.

Now, for this very reason and at the same time, the worthy Elisa, who was from Lycia, arrived [in Beirut]; a man who was very calm, humble and simple, and lavishly filled with love for those who lacked food and clothes. Since they [Evagrius and Elisa] had become as parents[42] to me, and I saw that they were ready for the love of God, I suggested that we should offer evening prayers to God together in the holy churches, and we agreed to do so.

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[40] Chrysostom.

[41] The hermits.

[42] Lit. "foster-mother."

ومن قال لآخر: يا ابن الزانية وأبوها حي أو ميت، أو قال: يا ابن الزاني وأبوه ميت، فلا حد عليه. وعن أبي حنيفة: عليه الحد. وهو قول الشافعي. لأن الأب قد يكون زانيًا في الجاهلية، فيعيره بذلك.

ومن قال لآخر: يا ابن الزانيين، وأبواه حيان محصنان، فعليه الحد. وإن كان أحدهما ميتًا أو غير محصن، فلا حد عليه، وعليه التعزير. وإن قال: يا ابن الزناة، وأبواه حيان محصنان، فعليه الحد. وإن كان أحدهما ميتًا أو غير محصن، فلا حد عليه، وعليه التعزير. وإن قال: يا ابن الزناة، وأبواه ميتان محصنان، فعليه الحد. وإن كان أحدهما ميتًا أو غير محصن، فلا حد عليه، وعليه التعزير. وإن قال: يا ابن الزانيات، وأمه حية محصنة، فعليه الحد. وإن كانت ميتة أو غير محصنة، فلا حد عليه، وعليه التعزير. وإن قال: يا ابن الزانيات، وأمه ميتة محصنة، فعليه الحد. وإن كانت حية أو غير محصنة، فلا حد عليه، وعليه التعزير. وإن قال: يا ابن الزناة، وأمه حية محصنة، فعليه الحد. وإن كانت ميتة أو غير محصنة، فلا حد عليه، وعليه التعزير. وإن قال: يا ابن الزانيات، وأمه ميتة محصنة، فعليه الحد. وإن كانت حية أو غير محصنة، فلا حد عليه، وعليه التعزير.

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Having completed the exercises of reading law, and fulfilled the tasks connected therewith, we gathered every evening at the church called Resurrection, and many others joined us, first of all, according to our agreement, the illustrious Severus and after him Anastasius from Edessa and Philippus from Patara in Lycia, and also Anatolius the Alexandrian. |**56**| [They were] God-loving men, and prominent in civil law, which they had been studying for four years, and they wanted to be ranged among us. Zenodorus, of Christ-loving memory, who came to Beirut after us, joined us too—like me he was from the coast of Gaza—and he, who was a celebrity among the lawyers (*scholastikoi*) here, in the imperial *stoa*—he has now departed from mortal life—took part in our fellowship, as did Stephen, the Palestinian, who also arrived later.

The leader of this holy group was Evagrius, a philosopher, in practice, of our Lord Jesus Christ, who fasted every day, as it is said, and who destroyed the splendid blossom of youth by divine philosophy, tormenting his body by vigils and never washing himself except on one single day: the day before the Easter festival [in celebration] of the great resurrection of the Saviour of us all, Christ.

Gradually, though, the great Severus rivalled him, both in practice and theory. He was studying with me the way that I mentioned, and having become skilled in the words of the Doctors of the Church |**57**|, from which he acquired some of the theory of divine philosophy, as well as what was said about practical philosophy, he now looked at the practice of the worthy Evagrius as at a living example, a model and an icon, recognizing a Christian philosopher not only in words—such as myself and many others—but in practice, too. And so he took after him and his virtues, tormenting his body by fasting, and he imitated his chastity and his other virtues by abstaining from eating meat—not because it was sinful, as the Manichaeans say, but because abstention from it made it easier to attain philosophy—and not washing himself during most of the year, until the very day when he, like him [Evagrius], did so.[43]

[43] i.e., the day before the Easter festival, see above.

لَكِنْ لَمْ يَسْمَعْ: لِأَنَّهُ مِنْ الْمَسَائِلِ الَّتِي لَا يُدْرَى هَلْ قَالَهَا أَمْ لَا؟ وَالْأَصْلُ عَدَمُ
الْقَوْلِ الْمُثْبِتِ الَّذِي يَدَّعِيهِ الْمُقِرُّ: بِخِلَافِ الَّذِي لَمْ يُقِرَّ لِأَنَّهُ مُنْكِرٌ وَالْأَصْلُ
مَعَهُ وَإِنَّمَا الْمُدَّعِي عَلَيْهِ: وَلَا يَخْفَى أَنَّ هَذَا فِي الْحُكْمِ لَا فِي الدِّيَانَةِ. وَلَوْ
الْمَدْخُولِ بِهَا لَمْ يَدَّعِ الْبَتَّ بَلْ ادَّعَى الْوَاحِدَةَ: فَالْقَوْلُ قَوْلُهُ بِيَمِينِهِ. وَلَوْ
ادَّعَى الْبَتَّ: فَالْقَوْلُ قَوْلُهَا بِيَمِينِهَا. وَلَوْ أَقَرَّ بِالْبَتِّ ثُمَّ ادَّعَى الرَّجْعَةَ: لَمْ
يُصَدَّقْ. وَلَوْ ادَّعَى الرَّجْعَةَ ثُمَّ ادَّعَى الْبَتَّ: صُدِّقَ. وَلَوْ ادَّعَى الْبَتَّ ثُمَّ
ادَّعَى الرَّجْعَةَ: لَمْ يُصَدَّقْ. وَلَوْ ادَّعَى الْبَتَّ ثُمَّ ادَّعَى الرَّجْعَةَ: صُدِّقَ. وَلَوْ
ادَّعَى الرَّجْعَةَ ثُمَّ ادَّعَى الْبَتَّ: لَمْ يُصَدَّقْ. وَلَوْ ادَّعَى الْبَتَّ ثُمَّ ادَّعَى
الرَّجْعَةَ: صُدِّقَ. وَلَوْ ادَّعَى الرَّجْعَةَ ثُمَّ ادَّعَى الْبَتَّ: لَمْ يُصَدَّقْ. وَلَوْ
ادَّعَى الْبَتَّ ثُمَّ ادَّعَى الرَّجْعَةَ: صُدِّقَ. وَلَوْ ادَّعَى الرَّجْعَةَ ثُمَّ ادَّعَى
الْبَتَّ

While we lived in these circumstances it so happened that some of the law students in the city [Beirut] had earned a great reputation for magic. It was George, who was from the city Thessaloniki, which is the foremost [city] of the people of Illyria; and Chrysaorius from the city Tralles in Asia, and one Asclepiodotus from |**58**| Heliopolis, and an Armenian and others like them. John, called 'the fuller,' who was from Thebe in Egypt, assisted them. They were constantly preoccupied with godless things like the [following]:

They had collected books of magic from everywhere, and showed them to people who fancied the manners of troublemakers. Now, everybody thought that they were planning something murderous and totally criminal, due to a persistent rumour about them according to which they were going to sacrifice an Ethiopian slave, who belonged to the Thebian, to the demons at night in the house of the hippodrome, so that through this God-provoking act, they would get a demon to agree with them, as they said, and serve their interests, as they hoped. They took care of anything illegal, but what they particularly wanted to accomplish was to bring a woman, by force, to the slave's master who, by lust and compelled by demons, had fallen in love with this woman who, until now, had been living in chastity.

And so they brought him [the slave], under some pretext, to the hippodrome in the middle of the night. But when they were about to commit the murder, God, who cares about the acts of men, saved the poor slave |**59**| by making some people pass by. Scared by their crime and by this unexpected disturbance, they ran away, so that the Ethiopian got an opportunity to flee from their murderous hands just as they were about to kill him. He informed a relative of his master—who was a true Christian and fearing

שלו: ואומרת שאין לך שלו כלל: משלי שאינו שלך אל תקחהו לך שלא יהיה שלו: ואומרת שאין לך שלו כלל. ומנין שאפילו שלו אין לך בו כלום שאין לך רשות לתת לאחרים. תלמוד לומר ולא תגנובו איש בעמיתו. ואומרת שאין לך שלו כלום: ואומרת שאין לך שלו כלל.

ומנין שאפילו שלו אין לך בו כלום: תלמוד לומר ולא תכחשו איש בעמיתו. ואומרת שאין לך שלו כלום: ואומרת שאין לך שלו כלל. ומנין שאפילו שלו אין לך בו כלום: תלמוד לומר ולא תשבעו בשמי לשקר. ואומרת שאין לך שלו כלום: ואומרת שאין לך שלו כלל. ומנין שאפילו שלו אין לך בו כלום: תלמוד לומר ולא תעשקו את רעך ולא תגזול. ואומרת שאין לך שלו כלום: ואומרת שאין לך שלו כלל. ומנין שאפילו שלו אין לך בו כלום: תלמוד לומר ולא תלין פעלת שכיר אתך עד בוקר. ואומרת שאין לך שלו כלום: ואומרת שאין לך שלו כלל. ומנין שאפילו שלו אין לך בו כלום: תלמוד לומר [159] ועתה: לא ישלח ידו ויקח מעץ החיים ואכל וחי לעולם. ואומרת שאין לך שלו כלום: ואומרת שאין לך שלו כלל. ומנין שאפילו שלו אין לך בו כלום: תלמוד לומר ולא יחשבו לפניו כל הרעה אשר עשו. ואומרת שאין לך שלו כלום: ואומרת שאין לך שלו כלל. ומנין שאפילו שלו אין לך בו כלום: תלמוד לומר ולא יזכרו לב כי עשה אותם אלהים

God's judgment—about the plot against him, and this relative, who cared for the slave's master as well as pitied the slave, told us about their crime and their intention to commit murder, and pleaded that the soul of his relative, which was attacked by demons, should get Christian help. For he cared for him as his relative, he said.

When we heard this we asked him [the Christian relative] whether he [the slave-owner] had any magic books—for everyone who was studying law in this city knew, so to say, that he was a magician—and he confirmed that the Ethiopian had said so. We decided that I and Evagrius, and Isidore and Athanasius—who were from the city Alexandria, the two of them were brothers and burning with God-fear—and he who had informed us, should go to Constantine and Polycarp, who were from Beirut, for |**60**| advice on what to do. The former was practising law (*dikanike)* in the city since a long time, while the latter was a soldier in the prefect's troops (*taxis)*. They were both experienced [men], and used to join us in the holy churches. Moreover, the accused man turned out to be a friend of Constantine's.

When we had told them the facts, and planned carefully how, with God's help, we might liberate this man from the error of demons and from the danger that was facing him, we mutually decided to go to his home and speak friendly to him: that we came to him as to a brother, that we cared about his good reputation, that we wanted to examine his books because of a suspicion that had arisen concerning him, and that we might be able, with God's help, to stop the rumour about him which was being spread all over the city, if we found him innocent. Finding this well and good, we went to his home.

He received us—because of his relative, and because of his friend Constantine, and, anyhow, because we all seemed calm and humble—and

ئەگەر ئەو کەسەی کە دەیەوێت ڕێزی لێ بگرێت لە ژیاندا نەمابێت، ئەوا ڕێزدان بەدایک و باوکی ئەو کەسە دەگرێتەوە. بۆ نموونە: ئەگەر کەسێک بیەوێت ڕێز لە دایکی هاوسەرەکەی بگرێت، ئەوا دەتوانێت ڕێز لە دایکی هاوسەرەکەی بگرێت بە هەمان شێوە کە ڕێز لە دایکی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە باوکی هاوسەرەکەی بگرێت، ئەوا دەتوانێت ڕێز لە باوکی هاوسەرەکەی بگرێت بە هەمان شێوە کە ڕێز لە باوکی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە خوشکی هاوسەرەکەی بگرێت، ئەوا دەتوانێت ڕێز لە خوشکی هاوسەرەکەی بگرێت بە هەمان شێوە کە ڕێز لە خوشکی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە برای هاوسەرەکەی بگرێت، ئەوا دەتوانێت ڕێز لە برای هاوسەرەکەی بگرێت بە هەمان شێوە کە ڕێز لە برای خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە هاوسەرەکەی بگرێت، ئەوا دەتوانێت ڕێز لە هاوسەرەکەی بگرێت بە هەمان شێوە کە ڕێز لە خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە منداڵەکانی بگرێت، ئەوا دەتوانێت ڕێز لە منداڵەکانی بگرێت بە هەمان شێوە کە ڕێز لە منداڵەکانی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە خزمەکانی بگرێت، ئەوا دەتوانێت ڕێز لە خزمەکانی بگرێت بە هەمان شێوە کە ڕێز لە خزمەکانی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە هاوڕێکانی بگرێت، ئەوا دەتوانێت ڕێز لە هاوڕێکانی بگرێت بە هەمان شێوە کە ڕێز لە هاوڕێکانی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە هاوسەرەکەی بگرێت، ئەوا دەتوانێت ڕێز لە هاوسەرەکەی بگرێت بە هەمان شێوە کە ڕێز لە هاوسەرەکەی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە منداڵەکانی بگرێت، ئەوا دەتوانێت ڕێز لە منداڵەکانی بگرێت بە هەمان شێوە کە ڕێز لە منداڵەکانی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە خزمەکانی بگرێت، ئەوا دەتوانێت ڕێز لە خزمەکانی بگرێت بە هەمان شێوە کە ڕێز لە خزمەکانی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە هاوڕێکانی بگرێت، ئەوا دەتوانێت ڕێز لە هاوڕێکانی بگرێت بە هەمان شێوە کە ڕێز لە هاوڕێکانی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە هاوسەرەکەی بگرێت، ئەوا دەتوانێت ڕێز لە هاوسەرەکەی بگرێت بە هەمان شێوە کە ڕێز لە هاوسەرەکەی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە منداڵەکانی بگرێت، ئەوا دەتوانێت ڕێز لە منداڵەکانی بگرێت بە هەمان شێوە کە ڕێز لە منداڵەکانی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە خزمەکانی بگرێت، ئەوا دەتوانێت ڕێز لە خزمەکانی بگرێت بە هەمان شێوە کە ڕێز لە خزمەکانی خۆی دەگرێت. ئەگەر کەسێک بیەوێت ڕێز لە هاوڕێکانی بگرێت، ئەوا دەتوانێت ڕێز لە هاوڕێکانی بگرێت بە هەمان شێوە کە ڕێز لە هاوڕێکانی خۆی دەگرێت.

so we told him |**61**|, perfectly calmly, what we had agreed upon, having asked him first to accept what was said like a brother, and not be offended by it.

Since he had hidden the books of magic under the seat of his chair, which he had constructed as a box for them and which was concealed from those who approached him, he confidently said: "You have come as friends, please feel free to examine my books!" And having said this, he had all the books brought that were kept openly in his house.

When we had examined them without finding any of those that we were looking for, his slave—for whom, according to what he said, they had planned slaughter and the abomination of murder—discreetly showed us his chair, and indicated by the use of signs that if you pull out just one single board, the books you are looking for will appear at once. When we did this, and he understood that everyone had seen through his trick, he fell to the ground and begged us, in tears, not to hand him over to the law.

Being God-fearing Christians, we told him that we had not come in order to harm him, as God may testify, but because we wanted the salvation and recovery of his soul. But he, with his own hands, |62| ought to burn these books of magic which contained pictures of evil demons, and barbarous names, and presumptuous and pernicious promises, [books] filled with pride, and utterly pleasing to the evil demons. Some of them were actually written by Zoroaster, the Magus, and some by Ostanes, the magician, and others by Manethon.

Promising to do this he ordered fire to be brought, and explained that, since he had fallen in love with a woman and was hoping to conquer her by means of these [books]—for she was refusing to have intercourse with him—he had approached the evilness of this art, and he added that the art of the magicians is so weak, and its promises so useless, that she had come to dislike him even more—she, for whose sake not only he had used magic, but many others, too, whose names he enumerated, saying that they, too, had books like these.

When the fire was lit he threw the books of magic into it with his own hands, and said that he thanked God who had granted him with his visit and liberated him from the slavery and error of demons. For he was a

ب. ح. وقد ذهب أصحابنا حكم الأسير حكم [61] حكم الصلاة حكم من
خشي الأسر. واستدلوا حكم الصلاة بقول النبي ﷺ حين رجع من
ه. ح. ح. صلاة الخوف في السفر. وقالوا الخوف في الحضر
أعظم من الخوف في السفر: فإذا جاز في السفر جاز في الحضر.
وقال آخرون: لا يصلي في الحضر: لأن الله تعالى إنما
ذكر الصلاة في الخوف في السفر: فدل على أن الحضر
بخلاف السفر. وقد ذهب قوم إلى أن الخوف في الحضر
حكم حكم الخوف في السفر: لأن الله تعالى لم يخص
بذلك حكما دون حكم. وقد احتج الذين فرقوا بين
الحضر والسفر: بأن الله تعالى إنما أباح القصر في
السفر بشرط الخوف: فدل على أن الحضر بخلافه.
ب: وقد ذهب قوم إلى أن الخوف في الحضر
والسفر سواء: وأن الصلاة في الخوف في السفر
والحضر على ما وصفنا: وهو قول الشافعي
وأصحابه. ح: وقال أبو حنيفة: لا يصلي في الحضر
صلاة الخوف: وإنما يصلي في السفر: لأن الله تعالى
ذكر ذلك في السفر: فدل على أن الحضر بخلافه.
ب: وقد ذهب قوم إلى أن الخوف في الحضر
والسفر سواء: وأن الصلاة في الخوف في السفر
والحضر على ما وصفنا: وهو قول الشافعي
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صلاة الخوف: وإنما يصلي في السفر: لأن الله تعالى
ذكر ذلك في السفر: فدل على أن الحضر بخلافه.

Christian, he said, and the son of Christian parents, but had been led astray on the way mentioned, and served the idols to please the evil demons, and he was to offer penitence and tears equal to his sin.

When we had burnt |**63**| these books, hateful to God, we all ate together, after praying and praising God for what had taken place, for it was already time for the midday meal. So we ate what each one had brought from home of what had been prepared for him to eat, among which was also meat, for we wanted to eat meat, which this [man] was to share with us, since it is said that those who are amazed by magic and take refuge in evil demons abstain from it and regard it as impure.

When we had eaten, we went to the greatly honoured temple of the holy apostle Jude, the brother of Jacob the just. They were the sons of Joseph who married the eternally holy virgin Mary, God's mother, and could in this sense be called brothers of our Lord.

The priest and warden (*paramonarios)* of this temple was a certain Cosmo, who anxiously feared God and was painstakingly steadfast in his service. He was an ascetic, adorned with all the Christian virtues, and justly performing the service of God.

With him was also John the Palestinian, who was called Eudrinus, |**64**| a man who after studying Law had consecrated himself to God in this temple, leading a life of philosophy and being useful to many of those who were studying Law in this city because of his manners and because of the Christian books that he had, which he was sharing and giving. Menas the Cappadocian, who was also studying civil law, eventually rivalled him and even received the monastic habit in this temple. He was then to return to his city Caesarea and join the clergy, while John, having worn the habit from the beginning, did not want to experience anything of youth, but only to be taken to God in the habit that he wore.

Then we told the companions of Cosmo and John what had happened when the books were burnt, and we begged them to beseech God for the soul of him who, as mentioned, had been trapped, for a moment, by the error of demons, so that He would make it [the soul] entirely free from er-

ما يلزمه: فإن قال: إن الله تعالى لا يعلم الأشياء قبل كونها، ولا يعلم ما يكون منها إلا بعد أن يكون، فقد كفر بإجماع الأمة كلها، لأن الله تعالى قد أخبر أنه يعلم ما يكون قبل أن يكون، وأنه يعلم ما لا يكون أن لو كان كيف كان يكون. وهذا أمر لا يختلف فيه اثنان من المسلمين. وإن قال: إن الله تعالى يعلم الأشياء قبل كونها، ولكنه ل

ror and give him true penitence, and preserve us all from the evilness of demons. When the priest had prayed repeatedly for his sake, everyone returned home.

After that he [the slave-owner] spent some time with us in the holy |**65**| churches, offering penitence and tears for old sins. And because he informed us about all those in the city who sympathised with magic and owned magic books, we looked for ways to get hold of them, too, and all those controlled by paganism and bewildered by pagan sacrifices—we already knew most of these people, those who the Egyptian had named, from Alexandria—while the great Severus was helping us in this with advices and rejoicing over everything that had taken place, and giving advice about correct actions. Thus, henceforth this writer of totally false words and implausible calumnies, which he has come up with by himself, making things up against him, ought to be ashamed!

While we were all thinking about and admiring what had taken place, the burning of the books hated by God, and the penitence of the Egyptian—for what had taken place was announced everywhere—it so happened that a copyist informed Martorius, reader in the holy church of the city, and Polycarp, whom I mentioned above,[44] diligent |**66**| men who were showing zeal in these matters, that George from Thessaloniki had actually given him a book of magic to copy. They [Martorius and Polycarp] informed us about what they had been told, and we informed John, the God-loving bishop of this city, about George, Asclepiodotus from Heliopolis, Chrysaorius from Tralles, and Leontius—who at this time was *magister* — who were studying Law in the city, and others. The Egyptian had informed against these, too, and a rumour of this kind concerning them, it is said, was rooted among all the inhabitants of the city.

He [Bishop John] gave us men from the clergy, and ordered us to examine the books of them all, the civil servants *(demosioi)* being with us, for

[44] Polycarp and Constantine, both from Beirut, are mentioned on p. 59f. in the Syriac text.

ولما مات أبو بكر بويع عمر بالخلافة، وكان أبو بكر قد عهد إليه بها، فلما ولي الخلافة أقام على سنة صاحبه، وسار بسيرته، وكان يشبهه في أكثر أحواله، وكان يقول: لو أن عمر يعدل في أمة محمد لكان أعدل منه، ولو أن عمر يعدل في أمة موسى لكان أعدل منه، ولو أن عمر يعدل في أمة عيسى لكان أعدل منه، ولو أن عمر يعدل في أمة نوح لكان أعدل منه، ولو أن عمر يعدل في أمة إبراهيم لكان أعدل منه، ولو أن عمر يعدل في أمة جبريل لكان أعدل منه، ولو أن عمر يعدل في أمة ميكائيل لكان أعدل منه، ولو أن عمر يعدل في أمة إسرافيل لكان أعدل منه، ولو أن عمر يعدل في أمة ملك الموت لكان أعدل منه، ولو أن عمر يعدل في أمة الله لكان أعدل منه، ولو أن عمر يعدل في أمة الله لكان أعدل منه، ولو أن عمر يعدل في أمة الله

the whole city was terribly upset by this, since they were indeed many who studied this kind of books in connection with law, and the said Leontius had afflicted them with paganism, for he was a man who knew how to seduce. Actually, he was not studying propedeutics but making horoscopes and foretelling the future, |**67**| and he appointed all his supporters prefects and chiefs and made them seek refuge with idols. He was so skilled in the art of error, that even a story like the following was told about one of the nobles who at the time was living in Byblos:

When he [the man] asked him [Leontius] what his wife, who was pregnant, would give birth to, he pretending to make some feigned calculations from his drivelling and said: "She will have a boy." When he had left his house, he took his door-keeper aside and said to her: "The master of the house has asked me what his wife will give birth to, and I said 'a boy' in order not to make him, who wants a boy, depressed in advance. But to you I am telling the truth—and now keep this secret—that she who is born will definitely be female." Having said this he left. Afterwards, when the woman had given birth to a girl, the man was vexed by the fraud and ordered Leontius to be brought and convicted of lying, but he saved himself with the testimony of the door-keeper, who, with the dignity of old age, was regarded as trustworthy. |**68**|

Thus we were able to find out where the magic books of George and Asclepiodotus were, and we brought them to the centre of the city. Not yet, however, those of the others, for they had hidden them and fled.

Then Chrysaorius aroused some troublemakers against us among those called 'the tough ones',[45] whom the law-students usually call 'colleagues,' outrageous people who live in pride, mass-murderers who do not

[45] Syr. *pwrwy* with indication of plural, understood here as a transliteration of Gr. *poros*, pl. *poroi*, stone -s, with derived forms meaning to turn into stone, metaph. to be hard, of the heart. See LS p. 714; LSJ 1561b. I am grateful to Prof. Tryggve Mettinger for suggesting this reading.

الشمس وهي بعيدة جدا عن الأرض. ولكن الأرض تدور حول الشمس. ثم: أن الأرض تدور حول الشمس في سنة واحدة. وهي تدور أيضا حول محورها في يوم واحد

spare the sword! Nevertheless, all the people were burning with the fear of God, and they were stirred up against them, and promised to help us. Constantine from Beirut, who ruled over a great and powerful estate, threatened to move the peasants against them, and take all the supporters of the said 'colleagues' by force.

In order to prevent a bad outcome of this affair—for Leontius was held by zealous people and running a great risk—we prepared, with difficulty, the escape of salvation for him. It was not easy for us, once we had stirred them up, to discipline them, but we held back their rage—for we ought rather to convert |**69**| the souls of these [pagans] to the fear of God, as the law of God commands by saying: "I do not want the death of the sinner, but that he is converted and lives."[46]

Since we wanted to burn those books of magic that had already been confiscated immediately—and for this reason we had brought the legal representative (*ekdikos)* of the city, the civil servants (*demosioi)* and people of the clergy, by order of the high priests—we placed a bonfire in full view in front of the temple of the holy virgin and mother of God, Mary. While everybody was watching the magic books and the demonic signs burn, first listening to what he was reading who was committing them to the fire, the boastfulness of what was written, the barbarous and atheistic arrogance, the demons' evil promises and hatred of mankind, and the haughtiness of the devil who taught such bitter practices and deeds. For this is what they taught: How cities should be agitated and nations terrified, and fathers armed against sons—against those to whom they have given birth, those who have been born from them!—and by which means legal unions and coexistence can be disrupted, and how, by force, one can abduct a woman |**70**| who wants to live in purity toward unlawful love-making, or how to venture upon adultery and murder, or conceal theft, and how one can compel judges to pass a verdict of acquittal for oneself!

[46] Cf. Ezek 18:23.

ואין הכוונה: ואולי לכתוב זאת מפני שהוא חלק מכך שהוא מתנגד לשלטון הנאצי: וכפי שהוסבר לעיל בפרק ב, ואין הכוונה שם לפרסומת: אלא לכל ביטוי שיש לו השפעה כלכלית:

Because of these shameful practices, the whole people cried and shouted against the pagans and magicians, while blessing those who saw to it that they [the books] were exposed and surrendered to fire, and praising them loudly.

Such were the fruits of the advice given by the great Severus. In this he was, indeed, showing the way like a general although he, so as not to seem to be showing off, remained calm and occupied with the study of law. Thus he, who manipulated the truth by his lies and fabrications, has brought an absolutely false charge against him, one that could not be accepted under any circumstances.

CHRYSAORIUS

Shortly afterwards, another thing took place. Vagabonds, altar-plunderers, magicians and all the world's evil came to the city [Beirut]. They promised to reveal treasures, having invented the false story that Darius, the Persian emperor, when he visited this region in the past, had hidden a lot of gold at the sites of the ancient cities, and even gold talents, they added to the false story, |**71**| and they had learnt this from something that was told by the magi and the Persians.

Having made this up, they wondered who might be willing to accept this fraud, and reckoned that whoever could lose his mind in expectation of riches might well lose whatever he had left, and become a victim to the Persian fraud. And when they heard about Chrysaorius they told him the false story, and as he was easily convinced he asked how they were to get hold of these treasures. They said that necromancy was required, and that one of them was willing to accept such commissions, and that it required a place hidden from the public so that they would not be caught in the act.

[Chrysaorius believed] in these words, like a mindless fool, and when he was talking, for some reason, with the warden (*paramonarios)* of the so called Second Martyrium, he told him about the promise of the treasures. This man, dazed by the gold, said that there were plenty of isolated graves in the temple of which he was in charge, and that in the middle of the night they could go ahead and do as they liked.

Having awaited such a moment, they all went to the martyrion. The vagabonds and magicians told them that they needed silver vessels |**72**| for this matter, so that they could go down to the water nearby and call the demons, the guardians of the treasures, by means of these utensils. He,

ما هي كم اهد اوده حكمه. انساها لحق معاقبتهم اؤلا حكم
العقوبة انسحبه اهد الله: اوسلامه حملة هي الا لله الله. ومه
نحن اهد. اهد انحكمه الاكبر في اوجه هي الصه الصا. اهد انحن:
هكمه انحكمه الصغير معمه العمه ما الا: انسلامه لا هم انجلمه
هكمه.

انقه صغا: انصا الله خبر ه. هيه ميما مهمه هيئ
مهك ها: الصاؤ العمه العمهه: اعتبه الاكبر لمه معقمه
هذه انصا الله ما هي ؤهمه: هكمه انه ما هي ما ه. العتمه معمهه هيهلمه ه العتمه
انتمه حكمه: اؤلا لمك مهه هي الا ه العتمة لحكم معهؤ
انتمه حكمه حكمه. الاكبر العمه مهيئ: معه العتمه العه مهه هي
انتمه حكمه حكمه. الاكبر العمه مهيئ: معه العتمه العه مهه هي
العتمة حكمه انصا ما اهد انقه. [71] انحكم معمه انحكمه.
هكمه العتمة العقيلة انما هي اهد انقه. انحكم معمه انحكمه.
الاصل اهدك مسكه معمه هكم: معه مصغمه هبه حكم هه
انما حكمه ما: الهتمة انمعمه معه انعمهمة معه انعله. انما
حه: معه انهؤ العتمة اهدك.

هؤ. انه انحكم معمهه: هكمه معهؤهمه الله حكم هه
العتمه حكمه انصا اهد الله: حكم اهك انمعمه ه ما معمه
انمه. اهدك معمه هيه العتمة انمؤه: حكم ما ه انه. اهدك
انحه. اهد اهمه لمك نما ه ما ه هؤ. العتمه حكمه انهمه
انحه الا انكمة انهؤه. هيه هزمه انصا الهتمة انمؤه ما
هؤلا ه انهؤه انصا. انهدمه انمك حكمه انحه الهتمه حكمه
ما انهؤ انصا انهؤ الصه هدا. اهد الهتمه حكمه انهمه
انتمه: انتمه انهؤ انصا حكمه [72] العمه انصا انهؤ
ما انصا العتمه حكمه انهمه: انكمه نمه حكمه ما انصا
ما انصا العتمه حكمه انهمه: انكمه نمه حكمه ما انصا

then, [the necromancer], would make divinations by using the dead in the graves in the temple.

For the hope of gold, the unworthy minister of the martyrs helped them in this infamous action, obeying Chrysaorius. Chrysaorius gave silver vessels to some of them, who, a moment later, took them and ran away, after having pretended to stand by the sea and call the demons, the guardians of the imaginary treasures, by means of the vessels. Then the warden (*paramonarios)* gave a silver censer from among the holy vessels to the man who had promised to perform necromancy and call the souls of the dead by force, to learn from them where in the ground the treasures were hidden. However, when the magician started with the demonic call and raised the censer, immediately, at that very moment, the God of the martyrs punished them, shaking the ground below them so that they were all half dead from fear, expecting the whole temple to fall over them.

Having lost his courage, this vagabond and magician, together with Chrysaorius, |**73**| managed with difficulty to escape from the threatening danger, and the poor who were sleeping in the temple, when realising what had presumptuously been committed, cried out and made it known in the city.

This resulted in another uprising of the whole people against the pagans and magicians, and many voices [were raised] against him, that he did not deserve to be called a warden (*paramonarios)*, and also against Chrysaorius, when the memory and feast of the great-in-all John, the Baptist and Precursor, was celebrated.

The warden (*paramonarios)*, having been arrested and rebuked by the bishop, was sent to a monastery where he was confined for a certain time. Chrysaorius, who fled from the city at that time, eventually bought his return to it with a great amount of gold. Leontius, however, who had escaped during the first uprising, decided to come to the divine baptism in the temple of the holy martyr Leontius. And so he returned, promising to be a Christian, and in the white clothing of the baptized he beseeched everybody to forgive him what had happened in the past.

|**74**| But so that Chrysaorius should not consider himself clever and believe that, by means of demons, magic and riches he alone had conquered

بەڵکو. هەندێ لەوانە لەسەر ئەوە ڕۆیشتوون کە ئەو: ئەو بوو لەدایک بووە: هەروەها ئەوانەی ڕۆیشتوون بۆ ئەوەی لەدایک بووە: هەروەها ئەوانەی ڕۆیشتوون بۆ ئەوەی هەڵەیە.

the uprisings against him—his books of magic had not been burnt—the God of the martyrs that he had insulted took revenge on him in the following way: Planning to return to his country, he hired a ship and placed on board all the books of magic which he, as those who know say, had acquired by much gold. He placed the books of law on board, too, as well as most of his silver vessels, and his sons and their mother, who was his concubine. And he ordered the ship to sail at a time which he, as well as many others, having taken advice from some kind of magic, from the movement of the stars, and from his calculations, thought suitable, whereas he [himself] was to travel to his country by land.

Now that the ship sailed, in accordance with what the demons and astrologers had promised, to get away with what was on board, with the magic and its books, it went under, so that nothing of what Chrysaorius had stored on board the ship was saved. By such a capital punishment the God of the martyrs immediately punished this ignorant for |**75**| not wanting to reconcile with him by repentance, and for not having kept the first capital punishment in mind, but having remained hardnecked, like Pharaoh.

Even if stories like this might seem unnecessary to write down, they bring an opportunity to refute magic and pagan error and that is why I thought it right to include them, for the glory of the great God and our Saviour Jesus Christ, who surpasses the sophistication of wise men, and threw Pharaoh, with his wagons and mounted soldiers, and the wise men of Egypt, into the sea. Rather, they [the stories] will never be irrelevant to the point towards which we from now on, without any digression, are going, since it has sufficiently been demonstrated that this servant of God and high priest, Severus, was never caught with pagan sacrifices or magic, as the slanderer has dared to suggest. God's judgment will come already in this world, if he is alive, due to the calumny that he has spread and, in case he has departed from human life, in the court that nobody can deceive.

For this high- |**76**| priest of God was, in Alexandria as well as in Phoenicia, one of those who were doing this against pagans, magicians and pagan gods—solely by the power of God and our Lord Jesus Christ—and

الصفحة الأولى من رسالة في الحساب، مكتوبة بخط نسخي واضح، تتضمن أمثلة عددية وأشكالًا هندسية بسيطة.

particularly so in Phoenicia, due to the practical philosophy that, by taking after Evagrius, he already mastered well, and due to the knowledge and theory of doctrines that he was even more skilled in from reading the ecclesiastic authors. Having benefited well from this, he made a panegyric homily over the divine apostle Paul. He offered this first homily, in which he begged to be considered worthy of the saving baptism, to God so that all those who got a chance to read it were amazed by it just as [they were amazed by] his discipline in the days when he was studying the law, and his theological knowledge.

SEVERUS IS BAPTIZED

Observing this, the worthy Evagrius strongly reproached me, questioning why he [Severus], having acquired all this knowledge and begged God for it, was postponing his actual approach to the divine baptism. "For how do we know that his interest in this and his present wish will persist? And if he does not share the holy |**77**| mysteries or quickly receives the saving baptism, a severe judgment will fall upon you instead of him, since it is you who provided this kind of knowledge to a man who hesitates to show the fruits of repentance in baptism, and to accept the imperial sign and be counted as one of the soldiers of our Lord Jesus Christ. So if you care about your rescue and his, make him approach the divine grace immediately!"

Having heard this, I went to him [Severus] and conveyed the words of the God-loving Evagrius to him. He, then, said: "Do you expect me to get filled with impurity after the saving baptism? I often see young people snared by courtesans, and I live in a city of pleasures! But wait until I have finished my studies, and I will be baptized in Alexandria where there is, at all times, orthodoxy, according to what you have assured me."

"Most admirable one," I said, "since when can we be sure of how life will be even for one single day, or one hour, and what is the excuse to our life-giver, judge and God, for having acquired this but not obeyed when he says: 'If a man is not born from water and spirit, he is not going to the kingdom of heaven'[47] and |**78**| 'He who knows the will of his Lord and has not done it will be severely beaten',[48] and 'If you hear his voice, do not provoke him by making your hearts hard.' "

[47] John 3:5.
[48] Luke 12:47.

سعيد الشدياق الصحافي الذي: الذي عاصر الشدياق سعيد سعيد
وفي: الصحيح أن الشدياق ولد في الشدياق: حتى أن أن
الخاص الشدياق وفاته في عنه في: أن الخاص الشدياق.

حتى في حتى الخاص وفاته: عاش ٧٤ الشدياق في حتى
حياته. وفاته: توفي الخاص الخاص الخاص في الخاص سعيد
الشدياق. في الخاص الخاص الخاص في الخاص الخاص الخاص
الخاص الخاص الخاص الخاص الخاص. الخاص الخاص الخاص
الخاص الخاص الخاص الخاص الخاص

"Well, then, receive me," he said, "from baptism, and I will be baptized whenever you like."[49]

I, however, hesitated for the reason that I was not communicating with the bishops in Phoenicia, but with the holy fathers in Egypt and Palestine, whose leaders were great fighters for the fear of God: Peter from Iberia,[50] who was bishop in the city of Gaza, at the sea shore, who excelled in the most subtle philosophy, in monastic asceticism and in making apostolic miracles; and John, head of an Egyptian monastery and bishop of Sebennytos, and Theodore of Antinoë, this large vessel of virtue, through whom, as well as the others, God performed many miracles, and had made a blind man see! At that time it was he who, in our time, was a second prophet Isaiah, who had inherited not only the prophet's name but also his charisma, and who was as brilliant among ascetics as the great Anthony. For this reason I declined. |**79**|

"Well, then," he said, "ask the worthy Evagrius, who is in such a hurry to give me eternal life through saving baptism, to be my spiritual father and parent in God, a man who is communicating with all the holy churches, and I will be baptized, if it is all agreeable with you, in the temple of the praised martyr Leontius in Tripoli."[51]

I promised that I would be happy to do this.

When I had asked the worthy Evagrius to be his parent in God, he first discussed, with me, how this should be handled. Thus I made him [accept], by what I said to him: "Just as you earlier laid a burden on me, I, too, am laying one on you. For, with God's help, I made the worthy Severus willingly obey your exhortation, and absolutely not postpone the grace out of fear. And now *you* must be his spiritual father so that you do not become an obstacle to his salvation, condemning yourself with what you, earlier, threatened me!"

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[49] Cf. *Vie par Jean*, p. 217f [133f], where Severus, after reading Gregory's warning to those not yet baptized, hurries to Tripoli where he is baptized.

[50] For Peter from Iberia, cf. *Vie par Jean*, pp. 219ff, and the biography attributed to John Rufus, ed. Raabe 1894.

[51] Cf. *Vie par Jean*, p. 218 [134].

وهي مدينة عظيمة ذات بساتين وأنهار جارية. وبها الموز الذي يسمى بالمصرية الطلح، وهو أكبر من الموز الذي بالهند، وأطيب منه. وبها الجوز الهندي، وهو نادر بها. وبها الأترج والليمون والنارنج والرمان والسفرجل والتفاح والخوخ والمشمش والكمثرى والعنب والتين والبطيخ والقثاء والخيار والباذنجان والقرع والجزر والفجل والكرنب والنعناع والكزبرة والبقول والحبوب والسمسم والعدس والفول والحمص واللوبيا والأرز والدخن والذرة والقطن والكتان والقنب والنيلة والسكر والعسل والدبس والخل والزيت والسمن والألبان والأجبان والبقر والغنم والدجاج والبط والإوز والحمام والعصافير والسمك واللحوم والفواكه والخضر والأطعمة والأشربة والأدوية والعقاقير والأصباغ والأحجار والمعادن والأخشاب والأقمشة والثياب والعطر والطيب والرياحين والأزهار والأشجار والنخيل والكروم والمراعي والمياه والأنهار والعيون والآبار والبحيرات والبرك والسواقي والطواحين والأفران والحمامات والمساجد والمدارس والزوايا والربط والأسواق والخانات والفنادق والبيمارستانات والحدائق والبساتين والمتنزهات والمقابر والمزارات والمشاهد والأضرحة والقباب والمنائر والأبراج والقلاع والحصون والأسوار والخنادق والجسور والقناطر والموانئ والمراسي والسفن والمراكب والقوارب والزوارق والسفن والمراكب والقوارب والزوارق والسفن والمراكب والقوارب والزوارق

We agreed to reveal the decision to the other friends, and then we accompanied him to the temple of the divine martyr Leontius in Tripoli—I |**80**| and the most virtuous Evagrius, and Elisa, whose soul is as pure as gold, and the worthy Anatolius, and the Christ-loving Zenodorus, and others—and we brought him directly to John, the philosopher, great in practice as well as [theoretical] knowledge of our Lord Jesus Christ, a man who had been consecrated to God since his youth, and since his boy-hood had constantly been before the altar of the said holy temple. He lived in such love of God that he established a monastery of true philosophy next to the martyrion, and persuaded many to choose monastic life—making them reject the fetters of this world and cast off the empty expectations, which are nothing but dreams, and pay honour to God's law with everything they owned—and he was shedding such fountains of tears from much groaning that his eyes became marked by the constant flow.

Thus he [Severus] was first instructed by him [John] who was as rich in practical virtues as in spiritual theories, and filled with the doctrines of divine mystery. And after that he was instructed by Gregory, the brother of the great Basil, who was bishop |**81**| of Nyssa, and Cyril of Jerusalem, and the great John [Chrysostom], by studying their homilies of instruction, and the divine theories and all their signs.

After we had arrived at the temple and approached the priest and warden (*paramonarios)* of the martyrion, by the name of Leontius, and were asking him to baptize the great Severus, John, admired for his virtues, persuaded Severus, the priest of the holy church of Tripoli—which was adorned with all sorts of treasures, and attracted the the foremost of the divine nobility of this city—for he [the priest], too, had come close to God by good deeds, and honoured the grace of God more than the judicial art (*scholastike*)—and the church clergy to assist us in this concern, and made his house ready to receive the baptized. He, having joined us, arranged everything that was required.

Thus he, who is now a high priest of God, was baptized in the martyrion of the divine and victorious martyr Leontius, in that the worthy Eva-

בין הנתון. הטענה הזו הניחה בהכרח שהדיבה הקיימת כלפי כל אזרח היא: הוא מכהן בתפקיד ציבורי. [80] הבעיה הקשה עם טענה זו היא שהיא מתעלמת מהשוני בין אזרחים שונים. הרי ברור שלא כל אזרח נחשף לביקורת באותה מידה, ולא כל אזרח מחזיק בתפקיד שבו עצם קיומו מזמין ביקורת.

הפסיקה הבחינה בין מקרים שבהם הפרסום נגע לתפקידו הציבורי של הנפגע לבין מקרים שבהם הפרסום נגע לחייו הפרטיים בלבד. בראשון נקבע כי הפרסום אינו מקים עילת תביעה, משום שהוא נכלל בגדר הביקורת הלגיטימית על פעולות השלטון. בשני נקבע כי הפרסום מקים עילת תביעה, משום שאין לו כל קשר לתפקיד הציבורי של הנפגע. ההבחנה הזו נשמעת ברורה על הנייר, אך ביישומה היא יוצרת בעיות קשות. קשה לעיתים למצוא קו ברור בין חיי הפרט לחיי הציבור, במיוחד בעידן שבו גבולות אלה מיטשטשים ברשתות החברתיות. הפרסום הפרטי ביותר עשוי להפוך לעניין ציבורי ברגע שהוא נוגע לדמותו של אדם שכבר נמצא במרכז תשומת הלב.

יתרה מכך, ההבחנה הזו מניחה שהציבור יודע להפריד בין שני סוגי המידע, וכי הוא מסוגל לשפוט כל פרסום לפי הקשרו הנכון. אולם המציאות מלמדת שהציבור נוטה לערבב בין השניים, ושפרסום פרטי עלול לפגוע באמינותו של הנפגע גם בתחומים שאינם קשורים כלל לתפקידו. [81] במילים אחרות: הפרסום הפרטי אינו נשאר פרטי לאורך זמן, משום שהוא מזין את הדיון הציבורי בדרכים שאינן בשליטתו של הנפגע. הפסיקה לא נתנה מענה מספק לבעיה זו, ובכך השאירה את הנפגעים בלי הגנה ממשית.

grius received him from [the pool of] baptism, and became his spiritual father. And from the time when he participated in the divine mysteries, one knew what he would be like later on, for he approached God with such faith |**82**| that those who were present praised God for his grief. And when the white clothes, the symbol of liberation which he still wore, had to be removed after seven days, he was depressed for a while and, it is said, wanted to go to his God at once, in this shape and habit. To such an extent had he been seized by the groaning and the knowledge and experience of divine and mysterious perfection.[52]

And so we returned, after the days defined by law, to Beirut, furnished with prayers of the divine martyr and these worthy people. From now on he made such progress in virtue, taking after his [spiritual] father, that he fasted every day, it is said, and never washed himself and performed not only evening services in the church of God, but mostly stayed the night, so that henceforth, while his body faded away and his flesh was consumed, he reached outstanding purity. And thus he took refuge in God, while, besides this, he was all the time studying and practising law during the rest of the days, so that he was as much an expert as their teacher of law, and he was to get judgments like this from many of the |**83**| students who, without envy, knew how to judge virtues. The time, however, that we had agreed from the start to devote to study of the divine doctrines, we gladly reserved.

While we were living in these [circumstances], he [Evagrius] never ceased to bring many to love of divine philosophy, and for his monastic life and asceticism Evagrius, great in perfection, was preserved in the memory of those who practised philosophy in the East.

ANASTASIUS

When recording the virtues of inspired men, of Peter from Iberia, and Esaias, the great Egyptian ascetic—while living in Palestine, these two were highly respected by all the Christians—I would like to begin with the story about Anastasius from Edessa, whom I have mentioned above as worthy of admiration and [worthy of] writing about.

[52] Cf. *Vie par Jean*, p. 218 [134].

وهو الأصل الذي نعتمده ونعتمد عليه في هذا الباب وغيره من
أصول الشرع. ولا يضرنا أن يكون بعض الناس قد خالفه في
بعض ما يأتي بيانه في هذا الكتاب، لأن الحق لا يعرف بالرجال
وإنما يعرف بالأدلة. ولا يخفى أن الأدلة الشرعية لا تخلو من
احتمال [82] ما، ولكن ذلك الاحتمال لا يمنع من الاستدلال بها
في الجملة. ولكل مجتهد مصيب ما اجتهد فيه وبذل وسعه في
تحري الحق والصواب. ولا يلزم من ذلك أن يكون كل مجتهد
مصيبا في كل ما يقول به، بل قد يكون المجتهد مخطئا في بعض
ما يقول به، ويكون مأجورا على اجتهاده وبذله وسعه في
الوصول إلى الحق. ولا يكون مأجورا على الخطأ الذي أخطأ فيه.
وهذا معنى قول العلماء: المجتهد يؤجر ولا يأثم.

وهذا الذي ذكرناه من أن كل مجتهد مصيب في الجملة
هو مذهب جمهور العلماء من الأصوليين والفقهاء. وذهب
بعض المتكلمين إلى أن المصيب في الاجتهاد واحد، وأن
المخطئ غير معذور بل هو آثم. وهذا القول ضعيف جدا،
لأن الله تعالى لم يكلف أحدا بما لا يستطيع، ولا يكلف نفسا
إلا وسعها. وقد ثبت في الصحيح أن الله تعالى قال بعد كل
دعوة من الدعوات التي دعا بها المؤمنون في سورة البقرة:
قد فعلت. وقد ثبت في الصحيح أن الله تعالى قال بعد كل
دعوة من الدعوات التي دعا بها المؤمنون في سورة البقرة:
قد فعلت. وقد ثبت في الصحيح أن الله تعالى قال بعد كل

[Anastasius] saw, in a dream, the great Peter, the high priest of our Lord Jesus Christ, who is also called the Prince of apostles, ordering him to come quickly, riding a so-called post-horse *(beredos)*. When he woke up, he told me about the vision and the order, and even added a description of his holy face. When I then concluded, |**84**| from what was told, that what he had seen was not a dream but a divine revelation which, through this holy man, called the worthy Anastasius to monastic life, I said: "You have actually seen the great man, and you should obey at once! For this is the meaning of the revelation." He, however, since he had an uncle who at the time was governing the province, said: "I am afraid to travel by land, and would prefer to wait for a northerly wind and go to Palestine by sea. "

Since, because of this, he was delayed for some days without getting what he waited for, and was becoming worried, I reminded him of the vision he had seen which urged him to hurry by land to the highly honoured high priest and servant of the great God and our Saviour Jesus Christ. And since, because of his uncle, he was afraid to pass through [Tyre] when coming from Beirut, I advised him not to pass through Tyre, where he [the uncle] was living at the time, at day-time, but to pause outside the city and then, in the middle of the night, pass through Tyre. He took this advice and acted accordingly, and eventually came to Caesarea in Palestine.

And so God, who had called him by means of this holy man, arranged that he met some pupils of the great Peter |**85**| and learnt from them where he was living, so that he could go to him. When he was talking with them they said: "You were ordered to come quickly. Why are you so late?" And later, when he had joined him, and experienced the virtues of this divine man, and listened to the stories about [him], and had promised God monastic life, and become his subject, his body was immediately free from the leprosy, called the sacred disease, that was already beginning to get hold of him.

לכל: בתוס' ס"ס אות אלא ואילך ראה: ס"ס בתוספות שלמים ס"ס בתוס'

When this became known to the worthy Elisa in Beirut, it made him want to go, too—for the God-loving Evagrius' had exalted the monastic life many times, expecting to capture us all, or most of us. Being simple in his manners, the great Elisa was not delayed like this. He, too, had long ago been granted a revelation of the holy man, who ordered him to rise in the night and sing the Fiftieth Psalm to God. Eventually, then, strong love lit the fire of divine philosophy in him—as he revealed to me, for I was staying with him at the time—so that he, unable to endure the flame of the divine call, hurried to |**86**| Palestine, to the holy man, and became his subordinate, having accepted the yoke of philosophy.[53]

When a short time had passed, we received the news about the illustrious Peter's departure to God, which made the worthy Evagrius groan and lament about not having been granted, like others, to see this great man and experience his divine goodness. Blaming my tardiness in this hurry, he also blamed the delay of others.

Nevertheless, we learned that the great Peter had left heirs. The first was, indeed, John, who was called the Canopite, a philosopher who was chaste in soul and body, even in the senses of his body, and whose mind was contemplating God. The others were Zachariah and Andreas, and Theodore, who was actually mentioned as the fourth,[54] but, by the choice of the two before him, it was decided that he should lead the monastery together with the great John. The altar was to be assigned to John, called Rufus, who had earlier studied law in Beirut together with the said Theodore and who, like him, had left such a great name |**87**| in chastity and God-love behind with everybody that he [John], because of his serious face and physical asceticism, was called 'Lazar,' and the other one [Theodore] 'Justus' for his virtues.[55]

[53] For Elisa and his outstanding character, see *Vie par Jean*, p. 227/[143].

[54] Cf. *Vie par Jean*, p. 224/[140] for the heirs of Peter the Iberian (John the Canopite, Theodore and John "who fled from Antioch in order not to become bishop there"). A miraculous episode from Theodore's life is related in *ibid.*, pp. 226f./[142f.].

[55] Theodore called Justus: cf. |109|.

اعْلَمْ أَنَّ مَا ذَهَبَ إِلَيْهِ الْمُحَقِّقُونَ مِنْ أَنَّ عِلْمَ الْكَلَامِ لَيْسَ بِمَذْمُومٍ عَلَى الْإِطْلَاقِ: فَإِنَّ مِنْهُ مَا هُوَ وَاجِبٌ، وَهُوَ مَا لَا بُدَّ لِلْمُكَلَّفِ مِنْهُ فِي إِيمَانِهِ وَعَقِيدَتِهِ، وَهُوَ الْقَدْرُ الَّذِي يَتَمَكَّنُ بِهِ مِنْ إِقَامَةِ الْحُجَّةِ عَلَى الْمُبْتَدِعَةِ وَدَفْعِ شُبَهِهِمْ. وَمِنْهُ مَا هُوَ مَنْدُوبٌ، وَهُوَ مَا زَادَ عَلَى ذَلِكَ مِمَّا يَحْتَاجُ إِلَيْهِ لِتَقْوِيَةِ الْيَقِينِ وَإِزَالَةِ الشُّكُوكِ الْعَارِضَةِ. وَمِنْهُ مَا هُوَ مُبَاحٌ، وَهُوَ مَا كَانَ لِلتَّرَفُّعِ وَالْمُبَاهَاةِ وَالْمُمَارَاةِ. وَمِنْهُ مَا هُوَ مَكْرُوهٌ، وَهُوَ مَا زَادَ عَلَى الْحَاجَةِ مِنَ التَّعَمُّقِ وَالتَّدْقِيقِ. وَمِنْهُ مَا هُوَ حَرَامٌ، وَهُوَ مَا يَتَضَمَّنُ بِدْعَةً أَوْ يُؤَدِّي إِلَيْهَا، كَالْخَوْضِ فِي الْكَلَامِ عَلَى الْعَوَامِّ وَتَشْكِيكِهِمْ فِي عَقَائِدِهِمُ الْمُوَافِقَةِ لِلسُّنَّةِ، وَكَالْخَوْضِ فِي الْكَلَامِ عَلَى الْمَسَائِلِ الَّتِي لَا يَتَعَلَّقُ بِهَا كَبِيرُ فَائِدَةٍ

The former [John] was chosen from among the teachers and scholars to the clergy of the great Antioch by Peter, who was its bishop, and he received the ordination of priesthood and stayed with him who ordained him, because of the good reputation that he had among everybody. Later, he went to Palestine and chose the monastic life with the great Peter. The other one [Theodore] had desired this kind of life before him [John], and had sold off all his legal property in Ascalon, from where he was, and given the profit to the poor, as the divine law commands.[56] And he took the cross of Christ and followed him, as it is written.

When we, reached by the rumour about them, heard that the illustrious Peter had left these heirs, Evagrius, the spiritual father of the great Severus, was urging us all by saying that it is a waste of souls to delay living |**88**| with them any further. And thus Anatolius left his wife and children, which he had in Alexandria, and promised him to withdraw from the world. And so did Philip from Patara, and Lucius, one of my own people, having received a letter shortly before from the great Peter—who was then still physically alive—that urged us to keep the laws of God.

From this time I wanted to be as zealous as Anastasius and Elisa, and promise to become their boon-companion, and the three of them were urging me to rise to divine philosophy—for I feared monastic life—and asking me never to part from them. But I, expressing fear of my father, whose house was not far from the monastery of the great Peter, said that I had been absolutely forbidden by my parents from wanting this kind of life. "They will forsake me," I said, "if anything like this should happen." But they said: "You should be with us! You are practising philosophy with us, so accompany us to the monastery!" And I followed them, although the great Severus was unhappy about my haste. Firstly, indeed, since he foresaw the future, secondly since he was unhappy with parting from us all. |**89**| And he knew about my weakness in this matter.

I will not go on at length about this, for it is not about myself that I want to write, even though I accuse myself with what I am saying. For they

[56] John, however, still had some gold left for which he bought a monastery, see below.

فرزند ابوبکر حضرمی است. [88] و ابوبکر حضرمی از اصحاب ما است و ثقه است. و ابوبکر حضرمی از اصحاب ما است و ثقه است. و ابوبکر حضرمی از اصحاب ما است و ثقه است.

were able to reach the height of divine philosophy, whereas I, so to speak, had lost my wings, partly because of my weakness, and partly due to the said causes.

Anyhow, I returned once more to Beirut, whereby the illustrious Peter's prophecy about me was fulfilled. For when I saw him again, I had just returned to my country from Alexandria, and Plusianus the Alexandrian was with me—he who is now a God-loving monk but who was at that time in the troops (*taxis)* of the prefect of Egypt—approaching him [Peter] for prayer and blessing.[57] And looking at him, he [Peter] said to him, having first said his name: "Go and cut the hair of your head" but to me—I was eating with his pupils at the time of supper—he said: "Eat, boy!" Not much later he chose monastic life—he has flourished until now in the so called Oktokaidekaton[58]—whereas I devoted myself to the judicial profession (*dikanike)*, for when it came to practice I proved to be just a boy, submerged in sins.

|**90**| Anyhow, I returned to Beirut, bringing a letter from Evagrius, burning with the fear of God, to his spiritual son [Severus], and from Aeneas, the Christian teacher, a great sophist of the city of Gaza, to the companions of Zenodorus, a son of my city, in which my return, i.e. my refusal [to chose monastic life], was excused and forgiven. From now on, I and they and other friends were studying and teaching as usual. We studied law together, and were also found together, along with others, in the holy churches at the times of evening service and gatherings.

I and the great Severus, however, at home by ourselves, as we had agreed from the start, were reading Christian texts at the usual times, inside the house. And he made such progress toward perfection, that even before [he took on] the monastic habit he seemed to be a Christian philosopher in practice as well as in theory. In practice, he was just like his father [Evagrius], and as a result of sublime asceticism he turned into a mere shadow of a body, so to say, but when it came to theories of natural science and theology he [Severus] surpassed him [Evagrius].

I remain silent about the renewed fights which took place at times against pagans and magicians, and what they would |**91**| have done to me

[57] Blessing: a conjecture suggested by Kugener, the word is blurred in the MS.

[58] The Eighteenth [milestone], westwards from Alexandria, where a conglomeration of monasteries was situated. See "Oktokaidekaton" by Jean Gascou in *CoptEnc* 6 (1991), 1826f.

אלבכרי אלפסי מפוזרי בית אבות אוצרות

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had not the judge of warfare,[59] our God and Lord Jesus Christ, preserved me in various ways from their murderous hands. In that the companions of the great Evagrius, and the worthy Severus, prayed to Him for our sake, he [Severus] was secretly helping with advice. So how could any rational person write such things against him as this which you say that he has written, this liar, or [how could] any Christian come out with such words, or accept any of it without fearing God's judgement which says: "Do not take empty rumours for good"? Nevertheless, because of this person it had to be demonstrated that not even in any minor part was he [Severus] less virtuous than his father. And all the time he was pursuing the study of law as far as possible, examining and investigating all the imperial commands up to his own time, comparing the abridged commentaries of these with each other, making notes to support the memory and not forget, and leaving his notes and catalogues as memoranda to his successors.

Having decided to go, after this, to his country, hoping for a career as rhetorician and lawyer (*scholastikos)* |**92**|, he told me to go with him to pray at the temple of the great-in-all martyr Leontius, where he had been granted the saving baptism. And when we had been there, he made me go with him to Emesa as well, to pray before the divine and holy head of the holy John, the Baptist and Precursor, which was found in this city. Having found what we needed, and made the acquaintance of many people who were powerfully upholding divine philosophy there at this time, we returned to Beirut.

Having bought togas for his judicial profession (*dikanike)*, he [Severus] decided to go to Jerusalem first, to worship the cross, the grave and the resurrection of our great God and Saviour Jesus Christ, and from there to visit to the companions of Evagrius*,* after which he would return to his country. It had escaped him, however, that he was being guided by divine grace toward its own philosophy!

Since he left Beirut with the intention of coming back, he committed his possessions and slaves to me, taking only one of the older ones with him.

Having arrived to the holy city, he worshipped the saving signs of God's sufferings. But having met, later on, the companions of the worthy

[59] Spiritual warfare or strife as a symbol of Christian life.

بە. لەسەر ئەم بڕیارە دادگای ئیستیناف داوای لە دادوەر کرد کە
لەو کەسانە وردبێتەوە: ئایا ئەو کەسانە هەڵەیان کردووە یان
ئەوەی ڕوویداوە بەهۆی نەخۆشییەکی دەروونییەوە بووە. ئەگەر
وا بێت، ئەوا دەبێ بڕیار بدرێت کە ئەو کەسانە تاوانبار نین.
ئەگەر ئەو کەسانە تاوانبار نین، ئەوا دەبێ بڕیار بدرێت کە
لەسەر ئەو تاوانانە سزا نادرێن. ئەگەر ئەو کەسانە تاوانبار
بن، ئەوا دەبێ بڕیار بدرێت کە سزا بدرێن.

بە. ئەگەر دادوەر پێی وابێت کە ئەو کەسانە تاوانبار نین
بەهۆی نەخۆشییەکی دەروونییەوە، ئەوا دەبێ بڕیار بدرێت کە
ئەو کەسانە بۆ ماوەیەکی دیاریکراو بخرێنە نەخۆشخانەیەکی
تایبەتەوە بۆ چارەسەرکردن. ئەگەر ئەو کەسانە بۆ ماوەیەکی
زۆر لە نەخۆشخانەیەکی تایبەتدا بمێننەوە، ئەوا دەبێ
بڕیار بدرێت کە ئەو کەسانە بگوازرێنەوە بۆ نەخۆشخانەیەکی
ئاساییەوە.

بە. ئەگەر دادوەر پێی وابێت کە ئەو کەسانە تاوانبارن،
ئەوا دەبێ بڕیار بدرێت کە ئەو کەسانە سزا بدرێن. سزادانی
ئەو کەسانە دەبێ بەپێی ئەو یاسایانە بێت کە لە ساڵی
1921دا دەرچوون. ئەو یاسایانە ڕێگە بە دادوەر دەدەن کە
ماوەی ئەو سزایانە کەم بکاتەوە کە بۆ ئەو تاوانانە
دیاریکراون. دادوەر دەتوانێت ئەو سزایانە کەم بکاتەوە
بەهۆی ئەو هۆکارانەی خوارەوە: ئەگەر تاوانبار تەمەنی
کەمتر لە هەژدە ساڵ بێت. ئەگەر تاوانبار ژن بێت و
ئەگەر تاوانبار نەخۆش بێت.

|**93**| Evagrius, and been with the heirs of the great Peter, and seen the entire order of their life, he was seized with love for the divine philosophy and showed a wonderful transformation. Instead of the toga he put on the monastic habit, and instead of law-books he was using the divine ones, and he exchanged the art of pleading (*dikanike*) for the sweat of monasticism and philosophy, in that divine grace, little by little, proclaimed him rhetorician of the fear of God, and anointed him to the high-priesthood of the great city of Antioch.[60]

Having reached this far, I thought I should give a brief account of the whole way of life in the monastery which the divine Peter [the Iberian] had founded. For all their time was spent with fasting, and lying down on the ground, and standing all day and staying awake all night, so to say, and with constant prayers and services, which they used to perform meticulously, reserving only a short time of the day for manual labour by which they produced the most urgent needs for the body and for helping the poor. Even during manual labour each one of them contemplated the divine words.

They were |**94**| chaste to the extent that, as it is said, they would not even look at each other's faces, but spoke to each other while looking to the ground. And they would perform each virtuous habit in the fear of God, not uttering a single unnecessary word. I know that some of them even accepted the fetter of total silence toward all people for ten years and more from the great Peter, when he was physically alive. They spoke with God only, in prayers and service, being commanded by him who fettered them to reveal their struggle, because of the heavy burden of thoughts that was often [imposed] by the demons, to him only, so that they would get the fitting remedy for this. The rules were so [strict], that not a single unnecessary word would come from their mouths, nor would any improper thoughts be expressed in the way they looked, or walked, or glanced.

[60] For Severus' baptism in Tripoli and the subsequent visit to Jerusalem, cf. *Vie par Jean*, p. 218/[134]. For his joining Peter's monastery, where the heirs greeted him, *ibid.* p. 224/[140].

فإن في ذلك من الضرر العظيم ما لا يخفى. وقد أمر الله تعالى بالعدل في الحكم، وجعل ذلك من أعظم مقاصد الشريعة، وأوجب على الحاكم أن يسوي بين الخصمين في مجلسه وإشارته ولحظه، وأن لا يرفع صوته على أحدهما دون الآخر، ولا يلقنه حجته، ولا يضيق على أحدهما دون الآخر، ولا يعبس في وجه أحدهما دون الآخر، ولا يتبرم بأحدهما دون الآخر، ولا يتلطف بأحدهما دون الآخر، ولا يرفع أحدهما على الآخر، ولا يقرب أحدهما دون الآخر، ولا يجلس أحدهما عن يمينه والآخر عن يساره، ولا يشير إلى أحدهما دون الآخر، ولا يتكلم مع أحدهما دون الآخر، ولا يضحك مع أحدهما دون الآخر، ولا يمازح أحدهما دون الآخر، ولا يتودد إلى أحدهما دون الآخر، ولا يتبسم في وجه أحدهما دون الآخر، ولا يتحدث مع أحدهما دون الآخر، ولا يسأل أحدهما دون الآخر، ولا يجيب أحدهما دون الآخر، ولا يستفتي أحدهما دون الآخر، ولا يفتي أحدهما دون الآخر، ولا يعلم أحدهما دون الآخر، ولا يؤدب أحدهما دون الآخر، ولا يعظ أحدهما دون الآخر، ولا يذكر أحدهما دون الآخر، ولا يدعو لأحدهما دون الآخر، ولا يؤمن أحدهما دون الآخر، ولا يصدق أحدهما دون الآخر، ولا يكذب أحدهما دون الآخر، ولا يزكي أحدهما دون الآخر، ولا يجرح أحدهما دون الآخر، ولا يعدل أحدهما دون الآخر، ولا يجور على أحدهما دون الآخر، ولا يحكم لأحدهما دون الآخر، ولا يقضي لأحدهما دون الآخر، ولا يحابي أحدهما دون الآخر، ولا يداهن أحدهما دون الآخر، ولا يرائي أحدهما دون الآخر، ولا يمالئ أحدهما دون الآخر، ولا يوالي أحدهما دون الآخر، ولا يعادي أحدهما دون الآخر، ولا يبغض أحدهما دون الآخر، ولا يحب أحدهما دون الآخر، ولا يرحم أحدهما دون الآخر، ولا يشفق على أحدهما دون الآخر، ولا يرأف بأحدهما دون الآخر، ولا يرق لأحدهما دون الآخر، ولا يحن على أحدهما دون الآخر، ولا يعطف على أحدهما دون الآخر، ولا يتواضع لأحدهما دون الآخر، ولا يتذلل لأحدهما دون الآخر، ولا يخضع لأحدهما دون الآخر، ولا يستكين لأحدهما دون الآخر، ولا يخشع لأحدهما دون الآخر، ولا يخاف أحدهما دون الآخر، ولا يرجو أحدهما دون الآخر، ولا يأمل أحدهما دون الآخر، ولا ييأس من أحدهما دون الآخر، ولا يقنط أحدهما دون الآخر، ولا يرغب في أحدهما دون الآخر، ولا يرهب أحدهما دون الآخر، ولا يخيف أحدهما دون الآخر، ولا يروع أحدهما دون الآخر، ولا يفزع أحدهما دون الآخر، ولا يهول على أحدهما دون الآخر، ولا يعظم أحدهما دون الآخر، ولا يجل أحدهما دون الآخر، ولا يوقر أحدهما دون الآخر، ولا يهيب أحدهما دون الآخر، ولا يكرم أحدهما دون الآخر، ولا يبجل أحدهما دون الآخر، ولا يعزز أحدهما دون الآخر، ولا يشرف أحدهما دون الآخر، ولا يرفع أحدهما دون الآخر، ولا يعلي أحدهما دون الآخر، ولا يسود أحدهما دون الآخر، ولا يمجد أحدهما دون الآخر، ولا يثني على أحدهما دون الآخر، ولا يمدح أحدهما دون الآخر، ولا يطري أحدهما دون الآخر، ولا يغلو في أحدهما دون الآخر، ولا يبالغ في أحدهما دون الآخر، ولا يسرف في أحدهما دون الآخر، ولا يفرط في أحدهما دون الآخر، ولا يتجاوز في أحدهما دون الآخر، ولا يتعدى في أحدهما دون الآخر، ولا يظلم أحدهما دون الآخر، ولا يجور على أحدهما دون الآخر، ولا يعتدي على أحدهما دون الآخر، ولا يبغي على أحدهما دون الآخر، ولا يعتسف على أحدهما دون الآخر، ولا يتحامل على أحدهما دون الآخر، ولا يتعسف على أحدهما دون الآخر، ولا يتحيف على أحدهما دون الآخر، ولا يتنقص أحدهما دون الآخر، ولا يغمط أحدهما دون الآخر، ولا يبخس أحدهما دون الآخر، ولا ينقص أحدهما دون الآخر، ولا يطفف في أحدهما دون الآخر، ولا يخسر في أحدهما دون الآخر، ولا يغبن أحدهما دون الآخر، ولا يغش أحدهما دون الآخر، ولا يخدع أحدهما دون الآخر، ولا يمكر بأحدهما دون الآخر، ولا يكيد لأحدهما دون الآخر، ولا يحتال على أحدهما دون الآخر، ولا يداور أحدهما دون الآخر، ولا يراوغ أحدهما دون الآخر، ولا يماكر أحدهما دون الآخر، ولا يخاتل أحدهما دون الآخر، ولا يخادع أحدهما دون الآخر، ولا يمارس أحدهما دون الآخر، ولا يماري أحدهما دون الآخر، ولا يجادل أحدهما دون الآخر، ولا يناظر أحدهما دون الآخر، ولا يحاور أحدهما دون الآخر، ولا يناقش أحدهما دون الآخر، ولا يحاكم أحدهما دون الآخر، ولا يخاصم أحدهما دون الآخر، ولا يشاتم أحدهما دون الآخر، ولا يسابب أحدهما دون الآخر، ولا يلاعن أحدهما دون الآخر، ولا يقاذف أحدهما دون الآخر، ولا يقاتل أحدهما دون الآخر، ولا يحارب

The great Severus loved this perfectly pure philosophy, and carried its yoke, and thus sent his foster-father, [the slave] who had raised him from his child-hood and was accompanying him, to me, letting me know in a letter how God had become pleased |**95**| with him. And he told me to send his slaves, and all that he had placed in my care, to his land on earth, which I also did.[61]

Later, the worthy Stephen, too, wanted this kind of life. He was one of those who had come to Beirut after us, and having learned from me, since I was still in the city, about the departure of those six who had left and gone to take on the monastic habit in the monastery of the illustrious Peter, he went along as the seventh, having spent only a short time in the city.[62]

Although I saw [all this], when, after the study of law, I returned to my country and met this divine group, I was unable to be like [them] because my soul was weak. And because of a problem that involved my father I had to go to the imperial city to practice law (*dikanikē*).

Evagrius—who even in the monastery had been the cause of good for all those who took pains to imitate him, since he had forcefully approached the divine philosophy, endured sweat and toil for the sake of virtue, and seemed a perfect monk to everybody—|**96**| left the earth shortly afterwards, moved on to Jesus Christ our Lord, whom he loved, and hurried to heaven where the souls of those who have lived in this way are resting. Thus he fulfilled the prophecy that he had made about himself: "If I take on the monastic habit, I will die in the monastery in which I was bestowed with the holy dress."

Then the worthy Severus, after having strenuously endured the divine philosophy for a certain time in the said monastery, for love of deserted places and the so-called solitary life which the great Anthony had showed him, or others of similar virtue, left the communal life at the shared dwelling and went to the desert of Eleutheropolis with Anastasius from Edessa,

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[61] Cf. *Vie par Jean*, p. 223/[139], where Severus, having decided not to return to Beirut, writes to Z. asking him to sell all his possessions and distribute the income to the poor, and to send the slaves back to his country.

[62] According to *Vie par Jean*, p. 225/[141], Stephen falls ill in the monastery and wishes to die, but is persuaded to stay alive by John Canopitus.

ابن‌بکیر. ابن‌هاشم عن ابن‌مسکان وغیره عن الحلبی قال: سألت أبا عبدالله عليه السلام عن رجل أتى امرأته وهي نائمة فجامعها وهي لا تعلم أنه أتاها ولا تعقل من نومها. قال: ليس عليها شيء. قلت: فإن حملت؟ قال: فقال: إذا حملت فلا تسقي ولدها. قلت: فإن فعلت؟ قال: فقال: عليها أن تسقي ولدها. قلت: فإن ماتت؟ قال: فقال: عليها الدية. قلت: فإن ماتت في نفاسها؟ قال: فقال: عليها الدية. قلت: فإن ماتت في نفاسها؟ قال: فقال: عليها الدية. قلت: فإن ماتت في نفاسها؟ قال: فقال: عليها الدية.

[96] حدّثني أبي رحمه الله، عن سعد بن عبدالله، عن أحمد بن محمد، عن ابن‌أبي‌نجران، عن عاصم بن حميد، عن أبي‌بصير، عن أبي‌عبدالله عليه السلام قال: سألته عن رجل أتى امرأته وهي نائمة فجامعها وهي لا تعلم أنه أتاها ولا تعقل من نومها. قال: ليس عليها شيء. قلت: فإن حملت؟ قال: فقال: إذا حملت فلا تسقي ولدها. قلت: فإن فعلت؟ قال: فقال: عليها أن تسقي ولدها. قلت: فإن ماتت؟ قال: فقال: عليها الدية. قلت: فإن ماتت في نفاسها؟ قال: فقال: عليها الدية. قلت: فإن ماتت في نفاسها؟ قال: فقال: عليها الدية. قلت: فإن ماتت في نفاسها؟ قال: فقال: عليها الدية.

who shared his willingness and was roused to a similar zeal. And they practised the hard life and hard work of a sublime asceticism to such an extent that their bodies were severely afflicted, and they would have been forced to leave this mortal life because of their excessive asceticism, had not God, who welcomes such willingness, alerted the head monk of the monastery that the illustrious Romanus had built. He came to visit them, brought them to his monastery,[63] |**97**| provided them with proper care, and promptly invited them to stay.

The life of these people was much harder than in any of the monasteries which were admired in Palestine for asceticism, but the worthy Severus only loved it the more for its great voluntary poverty, which made his feet swell, in the way mentioned, after he had been cured from his disease. And so, having lived for a certain time in the said monastery, he decided to return to Gaza, on the seashore, and live in tranquility as a hermit in a cell in a laura called Maïouma, where the monastery of the great Peter was situated, as well.

Having flourished in this way for a long time in these two monasteries, in tranquility, he [Severus]—for people were asking him, because of his blessing word, to let them live as his subordinates, wearing the monastic habit—had to use whatever was left of some gold that he happened to have, due to the division he had made with his brothers of their parents' property, most of which he had distributed to the poor, to buy a monastery and put it in order, and he built cells suitable for receiving others.[64] |**98**|

PETER FROM CAESAREA

When Peter, who was from Caesarea in Palestine, heard of this—having been instructed in the general arts, grammar, I say, and rhetoric, that he had studied in this city, and having come to despise Beirut and the conventional study of law, as well as the vain expectations, he had submitted himself to those who are upholding divine philosophy in the monastery of the illustrious Romanus—when he [Peter] thus heard of this, he came to him [Severus][65]—having already experienced his chastity and wisdom, as well as his abstention, and possession of all virtue, and the blessing given to him

[63] Cf. *Vie par Jean*, p. 228f./[144f.].
[64] Cf. *Vie par Jean*, p. 229/[145].
[65] For Peter of Caesarea joining Severus, cf. *Vie par Jean*, p. 230f./[146f.].

في الصحة. اهـ من الحاوي الملخص: حكم الله في الأمم السالفة بما شاء في
الحكمة والمصلحة المختصة بتلك الأمم في الوقت المعين: الحكمة: العلم
المقترن بالعمل: الحكيم في أفعاله: الذي يضع الأشياء في مواضعها:
الحكيم الذي لا يأمر إلا بما فيه صلاح العباد: الحكيم الذي لا يفعل إلا
ما ينبغي: الحكيم الذي لا يخلق شيئاً إلا لحكمة: الحكيم الذي لا يشرع
إلا ما فيه مصلحة العباد. الحكيم الذي لا يأمر إلا بما فيه خير للعباد:
الحكيم الذي لا يفعل إلا ما فيه حكمة ومصلحة. الحكيم الذي لا يأمر
إلا بما يعلم أن العباد قادرون عليه: الحكيم الذي لا يأمر إلا بما يعلم
أن العباد يستطيعون القيام به. الحكيم الذي لا يأمر إلا بما يعلم أن
فيه مصلحة للعباد. الحكيم الذي لا يأمر إلا بما يعلم أن فيه مصلحة
للعباد. الحكيم الذي لا يأمر إلا بما يعلم أن فيه مصلحة للعباد.

ثم إن الله تعالى أمر الأمم السالفة بأمور وابتلاهم بأشياء ليختبر
طاعتهم ومعصيتهم. فمن تلك الأمور والابتلاءات: أن الله تعالى أمر
بني إسرائيل أن يدخلوا الأرض المقدسة وهي أرض فلسطين. وكانت
يومئذ بيد الجبابرة العمالقة. فأبوا أن يدخلوها خوفاً منهم. فعاقبهم
الله بأن حرمهم دخولها أربعين سنة يتيهون في الأرض. وأمرهم أن
يدخلوا الباب سجداً وأن يقولوا حطة. فبدلوا وقالوا حنطة في شعيرة.
وأمرهم أن لا يعتدوا في السبت. فاعتدوا فيه بالصيد. فمسخهم الله
قردة وخنازير. وأمرهم أن يذبحوا بقرة. فشددوا على أنفسهم فشدد
الله عليهم. وحرم عليهم الشحوم فباعوها وأكلوا أثمانها. وحرم عليهم
العمل في السبت. فاحتالوا عليه بالحيل. وأمرهم أن يقتلوا أنفسهم
توبة من عبادة العجل. فقتل بعضهم بعضاً. وأمرهم أن يقطعوا ما
أصابته النجاسة من جلودهم وثيابهم. فكانوا يقرضونها بالمقاريض.
وحرم عليهم الغنائم. فجمعوها فأكلتها النار. وأمرهم أن يقتلوا الجبابرة
العمالقة. فجبنوا عن ذلك. وقالوا لنبيهم: اذهب أنت وربك فقاتلا إنا
ها هنا قاعدون. فحرمهم الله دخول الأرض المقدسة أربعين سنة. فمات
موسى وهارون في التيه. ثم دخلها يوشع بن نون وأصحابه. [97] وبنى
سليمان بيت المقدس. وبنته بعده الأنبياء إلى عهد عيسى عليه السلام.
ثم إن اليهود بدلوا وغيروا وحرفوا وكتموا ما عندهم من العلم. وقتلوا
أنبياءهم بغير حق. وكفروا بعيسى ومحمد عليهما الصلاة والسلام.
وكذبوا عليهما وعلى أمهاتهم. وقالوا في عيسى ما قالوا. وقالوا في
مريم ما قالوا. وقالوا في محمد ما قالوا. وقالوا في القرآن ما قالوا.
وقالوا في الله ما قالوا. فالله تعالى يقول: ﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ
ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِي يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِي ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ﴾
الآية. وقال تعالى: ﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِيٓ إِسْرَٰٓءِيلَ إِنِّي
رَسُولُ ٱللَّهِ إِلَيْكُم﴾ الآية. وقال تعالى: ﴿وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ
ءَأَنتَ قُلْتَ لِلنَّاسِ﴾ الآية. وقال تعالى: ﴿وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ﴾
الآية. وقال تعالى: ﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ﴾ الآية.

concerning natural theory and theology, its receptacle—when, because of the physical illness that had affected him [Severus], the leader of the monastery of the great Romanus, as I said, had brought him there. And so he [Peter] asked him [Severus] to accept him as an associate of divine philosophy, to be counted as a student. He [Severus] told some of the well-known great men about him, [men] who had grown old in asceticism and had considerable experience and judgment since long ago, and who had already been granted spiritual purification (*catharsis)*, among whom was the great and famous Elia. He told him [Severus][66] not to turn down |**99**| a spiritual brother who had sought refuge with him, and [said] that he took part in the same struggle and strife, and that he had come to him particularly for the love of wisdom and for the spiritual gifts. Obeying the holy fathers, he [Severus] accepted him [Peter] as his student, just as Paul, the divine apostle, [had accepted] Timotheus, and before him Elia of Thisbe, who had come to heaven because of his virtues, [had accepted] Elisa, and, if you like, the way that the divine Pamphilius, the martyr of our Lord Jesus Christ [had accepted] Eusebius of Caesarea, or as the most honourable Basil during his journey in Pontus [had accepted] the divine Gregory.

Others, too, who excelled in similar zeal, came to him, [people] who, while living subordinated to the great Severus, showed such fruit of philosophy that everybody praised God for their progress and advancement in virtue.

His disciple Peter—having left his [spiritual] father in order to occupy himself with theory, from which practice is the next step, as Gregory the theologian said, by having the holy books constantly in his mind, and by thinking about the divine words and interpreting them, which he could often do, by means of the divine spirit, in two and three ways—eventually gathered a fortune |**100**| of knowledge and plenty of written examples. He was admired by everyone not only for Naziriteship, chastity and other virtues, but also for his mercy towards the poor, which is particularly pleasing to God, and furthermore for providing rest and care for strangers passing by on the road.

[66] …who told him: the translation of the rest of the sentence is a paraphrase, since the Syriac text includes an expression understood neither by Kugener nor by me.

المحدثين: السند لغة: الاعتماد، ومنه قولهم للمكان الذي يعتمد عليه الجالس: مسند، ومنه قولهم: فلان سند، أي يعتمد عليه في الأمور، واصطلاحا: الطريق الموصلة للمتن، وقيل: هو الإخبار عن طريق المتن، وقيل: هو المتن نفسه. والمتن لغة: ما ارتفع من الأرض، ومنه متون الكتب لارتفاعها على ما فيها، واصطلاحا: ما انتهى إليه السند من الكلام. والإسناد لغة: مصدر أسند، يقال: أسند فلان الحديث إلى فلان، إذا رفعه إليه، واصطلاحا: ذكر طريق المتن. والمسند: [100] في اصطلاح المحدثين: يطلق على معان، منها: الإسناد المتصل المرفوع إلى النبي ﷺ، ويطلق على المرفوع مطلقا، ويطلق على ما أضيف إلى الصحابي قولا له أو فعلا، ويطلق على الكتاب الذي جمعت فيه الأحاديث مرتبة على أسماء الصحابة، كمسند الإمام أحمد. والمسند: من الحديث ما اتصل سنده من راويه إلى منتهاه، ولم يشترط فيه الاتصال أو الرفع، وقيل: هو ما أضيف إلى الصحابي قولا له أو فعلا. والمسند: [99] في اصطلاح المحدثين: ما اتصل سنده من راويه إلى منتهاه، ولم يشترط فيه الاتصال أو الرفع، وقيل: هو ما أضيف إلى الصحابي قولا له أو فعلا. والمسند:

This made all the holy men choose not only the great Severus but later also the equally wondrous Peter [of Caesarea] to accept the ordination to priesthood, which they both received from Epiphanius, the bishop and confessor, who gave it to them—as earlier to John and Theodore, the heirs of bishop Peter, of distinguished memory, and the spiritual fathers of the great Severus.

NEPHALIUS

While they were leading this kind of life, and all the fathers in Egypt and Palestine were proud of their virtue, jealousy suddenly arose against all those in Palestine who communicated with the fathers in Egypt and Alexandria. And so Nephalius,[67] an Alexandrian monk, who had entirely forgotten the practical virtue |**101**|, sharpened his tongue to speak, and, adopting a sophisticated method, started to treat all those who had grown old in the toil of asceticism arrogantly. He stirred up the people of his country because of Peter's, the high priest of Alexandria, union with Acacius, the archbishop of the imperial city, and out of zeal against the synod that had been gathered at Chalcedon. He was the cause of several seditions and killings in his country, due to his enmity towards Peter, who was dearly loved by all fellow citizens, as it is said, and particularly by those who formed factions in the city. He [Nephalius] even turned Zeno, who ended in the fear of God, against him [Peter] several times, for he said that he had driven people away from their homes, people who disagreed with him because of his union with Acacius. And he stirred up thirty thousand Egyptian monks and got prepared to enter Alexandria to overturn the union, sending Cosmo, one of the emperor's eunucks, to assist those who were said to have been driven away.

When Peter had departed from this mortal life, he [Nephalius] pretended to change, and regret having attacked him repeatedly because of the union with Acacius—trying to seem orthodox—in a synodic letter |**102**| that he sent to Fravitus, the heir of Acacius. Later, when he wanted to be

[67] For Nephalius and the question of the ecclesiastic union, cf. *Vie par Jean*, p. 231f./[147f.].

الحمد لله الذي جعل لنا ربًّا ونصيرًا، وجعل أعداءه أعداءنا وأولياءه أولياءنا. لا تحزن عليّ يا عمّ. هو الذي أعطى الخير وأكرم به، وهو الذي أعطى الشرّ وأكرم به. أتراه يقتلني الحاسدون وأنا حيّ؟ أم يسبّني الشانئون وأنا أسمع؟ أم يعيبني المعيبون وأنا أرى؟ كلّا، إنّ الله لا يخذل وليّه، ولا يمكّن عدوّه، ولا يسلّط الشيطان على من يتولّاه.

وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد جُنّ، يريد أن يُزري بي عند الناس، ويُسقط قدري في أعين الخلق. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد افترى، يريد أن يُكذّب قولي، ويُبطل حجّتي، ويُفسد أمري. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد ضلّ، يريد أن يُعيّرني بما كان عليه آباؤه وقومه، ويُنكر عليّ ما جئتهم به من الحقّ. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد غوى، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد هلك، يريد أن يقطع رجائي، ويُيئسني من نصر الله إيّاي، ويُدخل عليّ الوهن والضعف. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد مات، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد قُتل، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد سُحر، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد سُجن، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد نُفي، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد ضُرب، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد عُذّب، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد ذُلّ، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد افتقر، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد مرض، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد عمي، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أصمّ، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أبكم، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أعمى، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أقعد، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أخرس، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أقطع، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أشلّ، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أعرج، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أحدب، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أقرع، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أبرص، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أجذم، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أبتر، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أصلع، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أشيب، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أسود، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أحمر، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أزرق، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أكشف، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أعور، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أحول، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أعسر، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أخنث، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أنيث، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أخرق، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أحمق، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أبله، يريد أن يُشمت بي أعدائي، ويُفرح بي حُسّادي، ويُدخل عليّ الغمّ والحزن. وإنّي لأعلم أنّ الذي يقول: إنّ محمدًا قد أعجم

ordained a priest in Alexandria, and placed in charge of the economy of a church, he made many of those in the palace exert pressure concerning this by writing to Anastasius, who had received the high-priesthood after Peter. But since the people were favourable towards[68] Peter, it was him [Nephalius] they, quite justly, started to detest, for he was indeed the cause of great trouble, a possessed man that needed to be chained, as they were angrily crying, and they made sure his attempt was not carried out. Eventually, he had the impudence to accept the synod which he had formerly been against, and submitted himself to the clergy of Jerusalem, returning to the zeal due to which he caused a lot of trouble, frequently going to the emperor and back again, and challenging the union of churches in every way, and disturbing the peace and order of his country. Later on, pretending to prove his conversion, he set out to harm the heirs of the great Peter and their companions, and all |**103**| those whom he had formerly admired, when he landed on the coast of the city Gaza, where their monasteries were situated.

Knowing that the God-loving Severus was invincible in knowledge of the fear of God and renounced all heresies alike, particularly those of Apollinarius, Nestorius and Eutyches, God's adversaries, he [Nephalius] decided to concentrate on fighting him. Unable to endure neither his invincible tongue, nor the depth of his thought or the purity of his doctrines, he made a speech in front of the church against him [Severus] and the other monks whom he had once defended before the emperor in which he divided the one nature of our Lord Jesus Christ into two. Finally, he drove them away from their dwellings,[69] assisted by [people] from the churches, people who had always been peacefully disposed to them and who regarded their internal differences as a quarrel between brothers. They even used to call them orthodox before, until the said uprising took place against them, the way I

[68] lit. "had good will and memory of."

[69] For Nephalius chasing the monks from their monasteries, cf. *Vie par Jean*, p. 232f./[148f.].

ئەنجامی کۆتایی ئەو ژمێریارییە بەراوردکراوانە لەگەڵ ئەنجامی ژمێریاری ڕاستەقینەی ئەو کۆگایانە: ئەگەر جیاوازییەکی زۆر هەبوو، ئەوا پێویستە هۆکارەکەی بدۆزرێتەوە. هەروەها پێویستە ئەو کەسانەی ئەرکی ژمێریاری ڕاستەقینەیان پێ ڕادەسپێردرێت، جیا لەو کەسانەی ئەرکی ژمێریاری کۆگاکان ئەنجام دەدەن. ئەمەش بۆ ئەوەیە ئەگەر هەڵەیەک ڕوویدا، ئەوا بە ئاسانی بدۆزرێتەوە. ئەو کەسانەی ئەرکی ژمێریاری کۆگاکان ئەنجام دەدەن، پێویستە ڕاهێنانی تایبەتیان پێ بدرێت. ئەو کەسانەی ئەرکی ژمێریاری کۆگاکان ئەنجام دەدەن، پێویستە ڕاهێنانی تایبەتیان پێ بدرێت. ئەو کەسانەی ئەرکی ژمێریاری کۆگاکان ئەنجام دەدەن، پێویستە ڕاهێنانی تایبەتیان پێ بدرێت.

ئەم بەشە بۆ ئەو کەسانە دەگرێتەوە کە ئەرکی ژمێریاری کۆگاکان ئەنجام دەدەن: ئەگەر ئەو کەسانە ئەرکی ژمێریاری کۆگاکان ئەنجام دەدەن، پێویستە ڕاهێنانی تایبەتیان پێ بدرێت.

have said. This was the reason why Severus, who loved divine philosophy and tranquility, |**104**| came to the imperial city.[70]

When the Christ-loving emperor learned what had taken place—he was informed by the man who was governing this region—and being aware, since some time, both of Nephalius' troublemaking and the virtues of those he persecuted, he rose against him in justifiable wrath, so that everybody would understand the will of the God-fearing emperor. And those who had been driven away from their monasteries sent the great Severus to report the crime committed against them.

On his arrival, he looked me up, and John, the soldier of our lord Jesus Christ, and when he learned from us about those who were devoted to orthodoxy he gave the emperor—in that Clementinus helped him, he who at the time had the rank of consul (*hypatikos)* and *patrikios*, and Eupraxius, of brilliant and Christ-loving memory, who was one of the eunuchs of the imperial chambers—an exact account of everything that had been committed against them, and how they—although they were not blamed with any of the heresies, but were adhering completely to the doctrines of the Church and communicated with the fathers of Egypt—while living in tranquility had been driven away from their dwellings.

Thus he [Severus] roused the compassion of the emperor and those |**105**| in power toward mercy when he, together with the monks who accompanied him, told them about what had taken place. He amazed them by his wise and spiritual manners, so that the emperor immediately ordered the *magister*[71] of the time quickly to see to it by all means that they got their monasteries back, and wrote a commanding letter to the leaders of the monasteries, in which he stated that our Lord Jesus Christ was of two natures, and urged them to aim at a union of the holy catholic church of God.

Annoyed by this, the antagonists made it up that the worthy Severus and his associates had previously been in the grip of the heresies of the wicked Eutyches. Reproving such slander, he [Severus] made a homily to

[70] For this sentence, cf. *Vie par Jean*, p. 234/[150].

[71] magister officiorum?

منم پسر عبد المطلب که همچو شیر بیشه‌ام. بر کافران تیز و بران
همچو تیغ هندی‌ام. پیش روی رسول خدا ایستاده‌ام و از او حمایت
می‌کنم. در برابر او همچو کوهی استوار هستم. در راه خدا با
دشمنان او می‌جنگم. با شمشیر و با نیزه‌ام به جنگ می‌روم.

وقتی ابوجهل این رجز را شنید، به او حمله کرد و با شمشیر
ضربه‌ای بر سر او زد. [104] اما حمزه کلاه‌خود آهنی بر سر داشت
و ضربه بر او کارگر نشد. ابوجهل بار دیگر ضربه‌ای دیگر بر او
وارد کرد و گفت: ای حمزه، تو دشمن مرا دشنام دادی و به
خدایان من توهین کردی. حمزه پاسخ داد: آری، من او را دشنام
دادم و به خدایان او توهین کردم، زیرا او نیز به خدایان من
توهین کرد. اکنون تو در برابر من ایستاده‌ای و من تو را
می‌کشم.

ابوجهل که از ترس حمزه می‌لرزید، گفت: ای پسر عبد
المطلب، تو را به خدا سوگند می‌دهم که مرا نکشی. حمزه گفت:
من تو را نمی‌کشم، اما تو باید به خدا و رسول او ایمان بیاوری.
ابوجهل گفت: من هرگز به خدا و رسول او ایمان نمی‌آورم.
حمزه گفت: پس من تو را می‌کشم. ابوجهل گفت: من از تو
می‌ترسم. حمزه گفت: پس ایمان بیاور و مسلمان شو. ابوجهل
گفت: من هرگز مسلمان نمی‌شوم. حمزه گفت: پس من تو را
می‌کشم. ابوجهل گفت: من از تو می‌ترسم. حمزه گفت: پس
ایمان بیاور و مسلمان شو. ابوجهل گفت: من هرگز مسلمان
نمی‌شوم. حمزه گفت: پس من تو را می‌کشم. ابوجهل گفت: من
از تو می‌ترسم. حمزه گفت: پس ایمان بیاور و مسلمان شو.
ابوجهل گفت: من هرگز مسلمان نمی‌شوم. حمزه گفت: پس من
تو را می‌کشم. ابوجهل گفت: من از تو می‌ترسم. حمزه گفت:
پس

Apion and Paul, of distinguished memory, who were *patrikioi*, which he dedicated to them, against the heresies of Eutyches and sent several similar letters against Eutyches, Apollinarius and Nestorius to other people as well.

When he learned that people who agreed with Nestorius had cut things out from the |**106**| God-inspired writings of Cyril, the great high priest of Alexandria, and made them express, by means of words inserted by force and cut off from all substance and context, the opinions of the wicked Nestorius, he refuted, when this writing came into his hands, this ruse that had been made up for simple [people], and exposed the calumny that had presumptuously been directed against this divine man by [drawing attention to] the preceding and following words. This is why he called the treatise 'Loving truth' *(Philaletes)*.

I remain silent about the things he [Severus] wrote for many in the royal palace—particularly for the lover of art and the lover of Christ, Eupraxius, whom I have mentioned, who was one of the imperial eunuchs, who had asked him about principles and ecclesiastic doctrines and questions that, on the whole, seemed to be problematic—and [I remain silent] about how he refuted the testament of Lampetius which gave rise to the Adelphian heresy, and about how he, having gone to Nicomedia, exposed Isidore, i.e. John, who had forsaken the monastic habit and had been deceived by this [heresy] and by the doctrines of Origen, and misled many, |**107**| and about the companions of Theodore, one of the heirs of the famous Peter of Iberia, who later on came to the imperial city for the same reason, i.e. because of the union, which they were involved in, since it was he who had initiated it, and Sergius, the holy bishop of Philadelphia in Seleucia, and Asterius from Kelendres—he talked with him, for it so happened that they, too, had arrived—and Mamas, who was the head of the monastery of the holy Romanus, and old Eunomius, the head of the monastery of the blessed Acacius helped him unite the Isaurian bishops, putting

ܡܫ ܠܐ ܐܡܪ ܡܢ ܐܝ ܟܬ ܒܝ ܐܝܬ ܠܗ ܒܝ ܐܡ ܐܝ ܐܢ ܐܝ ܐܢ ܐܝ ܐܢ

those to shame who were accusing them of abandoning the community of all the bishops of the holy catholic church of God, and because of this mendaciously called them 'headless' (*akephaloi*); and about how he—in that the monks from the great Antioch arrived for the same matter, being in favour of powerful excommunications and obstructing the unity of the Church—together with those who were from Palestine, giving heed to what is possible and not renouncing any of the correct doctrines, left those bishops who did not want, |**108**| at that time, to assemble the parts of the holy catholic church of God without arguments. Having raised the inferiority of the convictions (*plerophoria)* of Flavianus, who was bishop of Antioch, to the height of doctrines, and modified, as far as possible, the harshness of those who disagreed with him, he persuaded the emperor that this was the model according to which he should order the union to be. Unwilling to obey, Flavianus of Antioch, Elia of Jerusalem and a few other who were against it, greatly disturbed both themselves and the public.

Should one tell about how he attracted reasonable bishops—some of them by writing, others by speaking—so that they, too, joined him in the struggle against the doctrines of Nestorius? While omitting these things, I must say that during the three years he spent here because of the union, he did not renounce monastic life and the rules and sincerity of the ascetics in any way, and lived no life that cannot be accounted for. For this was the command of the great Peter of Iberia.

During all this time, he was first together with the monks who had joined him for this reason [the union], and, later, |**109**| with the holy men who had come from Palestine, following him, too—I mean with Theodore, whom I have mentioned, and his companions, he who was called 'Justus'[72] in Beirut, whose perfect virtue and virginity were confirmed by all those who knew the man—even members of the senate, great men, and old, had studied with him who, as I said before, was one of those who, along with

[72] Cf. p. |87|.

ཞེས་བྱ་བ་ལ་སོགས་པ་ནི་ཐོག་མ་ཡོད་པ་ཡིན་ཏེ། ཐོག་མ་མེད་པ་ཉིད་ཀྱང་ཡོད་པ་ཡིན་ནོ། །ཞེས་བྱ་བ་ལ་སོགས་པ་ནི་ཐོག་མ་ཡོད་པ་ཉིད་ཀྱང

the holy John, inherited Peter, this chosen vessel, and gave the worthy Severus the monastic habit, consecrated him to virtue and brought him to the height of divine philosophy. Then Peter, his pupil, whom I mentioned above, arrived, too, reminding him to return to his dwelling.

And all those of us who saw him at that time, and got to know him, could also see that he was adorned with all kinds of virtue, and perfect in monastic asceticism and in sadness, and admired, even among the companions of the great Theodore, for chastity and other virtues.

Because of all this the people wanted—when the things concerning Makedonius took place, after the struggle and discussion concerning dogma that Severus had had with him |**110**| before the judges appointed by the emperor—to elect him as high priest. Many agreed with them, too, so that even the emperor was almost convinced, had not the envy and zeal of [certain] people brought the idea to naught.

Being repeatedly requested by the emperor to live with Timothy—who succeeded Makedonius, a man admired for his virtue, and rich in love for the poor—and take charge of whatever concerned the union of the Church and administer the affairs of the Church together with him, he declined this request, keeping in mind how he loved tranquility, monastic life and philosophy.

Henceforth he encouraged others, too, to [choose] this kind of life, and returned with them to his monastery—after having fulfilled his mission, for which he had come to the imperial city, as far as possible and obtained peace for himself and for all those who were living in Palestine—for monastic life was more dear to him than anything else.

But later on God, wanting to make him high priest of the great city of Antioch, saw to it that it [the city] voted for him, by [making] all the monks of the East elect him, of whom several of those who had come to the imperial city for the same reason as he [already] had experience of his faith and orthodox teachings and his entire way of life which was turned towards philosophy. |**111**| Before them, those from the monastery of *Tourgos(?)*—

که حمد الهی را سزاست که ملک و سلطنت از آن اوست و
او را شریک نیست و ستایش او را لایق است که
بخشنده نعمت‌هاست و توفیق شکر او را عطا فرموده.

و گواهی می‌دهم که نیست خدایی جز او که
یگانه است و بی‌نیاز است از همه و همه به او
نیازمندند. و گواهی می‌دهم که محمد بنده و
فرستاده اوست که او را به راه راست هدایت
فرمود و به دین حق و آیین درست برانگیخت.
و بعد از حمد و ثنای الهی و درود بر پیغمبر
برگزیده او، می‌گویم: این نامه‌ای است از
سلیمان پسر داود به بلقیس دختر ایلشرح
و به قومش که ایمان آورده‌اند به خدای
یگانه و به پیغمبر او و تسلیم امر او شده‌اند.
و بر شما باد که بر من برتری نجویید و
تکبر نکنید و به نزد من با تسلیم و
فرمانبرداری بیایید. و بدانید که من
لشکرهایی دارم که هیچ کس را یارای
مقاومت با آنها نیست و من آنها را
بر شما مسلط خواهم کرد و شما را
از شهر خود بیرون خواهم کرد در
حالی که ذلیل و خوار باشید.

چون بلقیس نامه را خواند و از
مضمون آن آگاه شد، فرستادگان
سلیمان را احضار کرد و به آنها
گفت: ای بزرگان قوم من، نامه‌ای
کریم به من رسیده است. این نامه
از سلیمان است و مضمون آن این
است که... و من بدون مشورت با
شما کاری را انجام نمی‌دهم و

who had suddenly been driven away from the villages near Apamea, by order of Flavianus, because of the zeal they had showed against the doctrines of Nestorius—had already arrived in Palestine, about a hundred men. They came, each of them carrying his cross on his shoulders, and they were received by him and by the heirs of Peter, and Isaiah and Romanus, and Salomon and Acacius, those illustrious men. And all the people [voted for him]—already amazed by the beautiful things told about him [Severus], by his struggle for orthodoxy, and by the synod held in Phoenicia—and the orthodox bishops approved, when he joined the great Theodore and made them win every contest.

When the Christ-loving emperor had agreed to the election of high priest—by a common decision made by the bishops of the East, Flavianus had already been removed from the leadership because of the new decrees of faith—he ordered him [Severus] to leave his monastery, due to the concord and unity of the bishops and monks, and go to Antioch and accept the patriarchate |**112**| and re-establish the union of all people, which Flavianus had dissolved by favouring Makedonius and those who followed Nestorius and wanted to introduce the teachings of Diodorus and Theodorus into the Church. It was the same with those who, in Persia, were resuming similar debates, which made the orthodox in this country send frequent embassies to our emperor, demanding that our bishops should state their opinion on these matters, and particularly that Barsauma had not only done his utmost to make them adopt the above-mentioned heretic teachings, but also to corrupt the Church canons. For in order to please the Persian emperor, who was annoyed about the many Christians who abstained from marriage, he dared to impose contrary laws upon them which forced every bishop, clergyman and monk, and quite simply all Christians, to become attached in marriage to a wife and live with her. At that point Acacius, who was the high priest of the imperial city, confuted—for he stripped the teachings of

مختصر في حدود معنى مختلف مختصر: مختصر في حدود معنى مختلف مختصر مختصر في حدود معنى مختلف مختصر مختصر في حدود معنى مختلف مختصر

Nestorius and Theodore bare—the snake is hissing again!—and rejected the canons of Barsauma, since these did not agree at all with the Apostolic tradition.

|**113**| When the Christ-loving emperor wanted to get rid of such Nestorian innovations, which they had devised against the Henotikon[73] of Zeno, who ended in the fear of God—for after this Makedonius, too, had actually tried something similar, in that he assured, at the time of his ordination (*cheirotonia*), that he accepted the Henotikon and communicated with all the bishops, but later abused his power and renounced the union with the Egyptians, and after some time Flavianus showed a similar tendency with what he did, and he disturbed all the monks in the East, where he persecuted many of those who were devoted to divine philosophy, and who were splendid in the work and toil of asceticism—he [Zeno] equally banned the heresies of Nestorius and Eutyches, as well as that of Apollinarius, the God-hater, and all other evil ideas that confronted the holy catholic Church of God. Since the emperor did not want to reduce the power of the Henotikon, and wanted to forbid such doctrinal innovations and persecutions, he ratified the election of the great Severus, as I said before, and decided that he should take on the patriarchate, as I said before.

When this came to my notice, I reminded him in a letter of the prophecy that had been made about him |**114**| by the blessed Menas. I said that the call was divine, and that he could not refuse. Thus God, fulfilling the prophecy about him, made him accept the high-priesthood while the whole city regarded him as a second Peter. And so he accepted the patriarchate, and the union of the Eastern bishops, the clergy, the monks and the common people and immediately re-established the union with the Egyptians, which his predecessor had dissolved in order to destroy the consensus of the Church—Epiphanius, the bishop of Tyre, was the only one who, for love of Flavianus, his brother, did not join the union, neither did Julian of Bostra, these who at that time even abandoned their cities in which they were bishops, although nobody forced them!—and this man of God would have united all the others, too—he even sent synodic writings to them—

[73] Henotikon: issued by emperor Zeno and Acacius with the purpose to unite the christologies of anti-Chalcedonians (Monophysites) and Chalcedonians.

ومن الفرق المنتسبة إلى الإسلام: الجهمية، وهم أصحاب جهم بن صفوان، وهم المعتزلة، وهم القدرية. وسمّوا بهذا الاسم لقولهم: إن الله تعالى لا يعلم الشيء حتى يكون. وهم الذين يقولون: القرآن مخلوق، وإن الله تعالى لا يُرى في الآخرة بالأبصار، وإن الجنة والنار تفنيان ولا تبقيان أبدًا، وإن الله تعالى ليس على العرش بمعنى الجلوس، وإن معنى العرش الملك، وإن الله تعالى ليس في السماء ولا في الأرض، وإن الله تعالى لم يكلم موسى تكليمًا، وإن الله تعالى لم يتخذ إبراهيم خليلًا، ولا اتخذ محمدًا حبيبًا، وإن الله تعالى لم يكن يعلم الأشياء قبل كونها، وإن الله تعالى لا يعلم الآن الأشياء التي قد علمها أنها ستكون، وإن الله تعالى لا يقدر على أن يزيد في آجال الناس ولا في أرزاقهم ولا أن ينقص من ذلك شيئًا، وإن الله تعالى لا يقدر على أن يدخل أحدًا من أهل الجنة النار ولا أحدًا من أهل النار الجنة، وإن الله تعالى لا يقدر على أن يخرج أحدًا من النار بعد أن يدخله إياها، وإن الله تعالى لا يقدر على أن يخلق شيئًا من الأشياء

had he not been prevented by the slander of demons and the zeal of people who have never been in favour of ecclesiastic peace.

There was also turmoil in the imperial city because of the Eastern version of the Trisagion-hymn, to which 'you who were crucified for our sake, have mercy on us' had been added, and which people here, too, liked to sing in this way. The situation became very |**115**| dangerous due to crafts of the simple among those who were following Nestorius, who were preparing such a hymn for Rome. Thus, union was prevented. But at the time when he accepted the patriarchate, he delivered a first homily in God's Church, in which he ridiculed all the heresies, so that everybody was astonished by his orthodoxy, his quotations from the Scriptures and his lucidness. Truly, they considered him a second John.

EPILOGUE

Now I have told, my friend, about how the great Severus lived before he became high priest. Leaving the account of other things to the city that received him, and to all those who were directed by him and benefited from his apostolic instruction and had experienced his way of life and ascetic work, I end what I have said, on your request, in praise of God who is great and our Saviour Jesus Christ who is the objective, the beginning and the end of the fear of God and every true story.

The story of the life of the holy Mar Severus, prior to his episcopate, by *Zacharias Scholasticus*, is ended.

في بكر. ولما كان هذا لا يتم إلا بالاستعانة على ذلك بالمال، حكم أن يؤخذ من كل واحد من الشركاء بقدر ما يملكه من المال. فعلى هذا يجوز أن يكون الشريك الذي لا يملك إلا ثلث المال أو ربعه أو خمسه أو أقل من ذلك أو أكثر، وكذلك الشريك الذي يملك الثلثين أو الثلاثة الأرباع أو الأربعة الأخماس، فإن الحكم في ذلك واحد. وهذا هو الذي ذكره الشافعي في الأم [115] في كتاب الشركة: وإذا اشترك رجلان على أن يعملا في مال أحدهما بعينه، فالشركة فاسدة، لأن كل واحد منهما يعمل في مال صاحبه، وليس أحدهما أولى بالعمل في المال من صاحبه، فإن عمل أحدهما في المال بغير إذن صاحبه، فالربح بينهما على قدر رأس مال كل واحد منهما، وعلى العامل لصاحبه أجر مثله في عمله.

وهذا الذي ذكره في هذه المسألة الثانية من أن الشركة الفاسدة إذا عمل أحد الشريكين في مال الآخر بغير إذنه، فالربح بينهما على قدر رأس مال كل واحد منهما، وعلى العامل لصاحبه أجر مثله في عمله، هو الذي ذكره أبو حنيفة وأصحابه. وقال مالك: الربح كله لصاحب المال، وللعامل أجر مثله في عمله. وقال الشافعي: إن كان العامل قد تصرف في المال بالبيع والشراء، فالربح كله لصاحب المال، وللعامل أجر مثله في عمله. وإن كان لم يتصرف في المال بالبيع والشراء، وإنما عمل فيه بالسقي والحفر ونحو ذلك، فالربح بينهما على قدر رأس مال كل واحد منهما، وعلى العامل لصاحبه أجر مثله في عمله.

وحجة مالك في ذلك ما روي عن عمر بن الخطاب رضي الله عنه أنه قال: من عمل في مال قوم بغير إذنهم، فله ربح ماله، وعليه لهم ربح مالهم.

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